

THE CHRISTIAN CENTURY

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Number 46

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CHICAGO

The Christian Century's Thirtieth Anniversary Subscription Crusade

It Does Not Cost You One Cent!

OUR main difficulty in this Crusade for twenty thousand names has been to get folks to realize that it is a STRAIGHT-OUT GIFT OF THE CHRISTIAN CENTURY FOR ONE FULL YEAR that we are arranging to make. It seems too liberal to be true! Here is a note from a reader who hesitates to send in his list until he knows how much it will cost:

H. E. Merritts,
Circulation Manager The Christian Century,
Chicago.

My dear Brother:

What are the monetary returns we are required to make for a list such as you ask or permit us to send? Such a list without any money value returned looks too liberal for your good. Fraternally,
WM. ROSS LLOYD, Flemingsburg, Ky.

P. S. So far as enlarging The C. C. is concerned, I doubt the advisability of it because it is all one can read and digest in a week. And as to improving the quality, I doubt your ability to do it.

It will not cost you one cent, Brother Lloyd! Neither will it cost the persons whose names you send one cent!

Nor will it cost The Disciples Publication Society one cent! It isn't our gift! We simply put the price of these twenty thousand subscriptions down to one dollar—just the mechanical and material cost of printing the paper—and we ask every friend of The Christian Century to contribute to a fund of twenty thousand dollars to pay for them. The Disciples Publication Society could not afford, of course, to send the paper free. And our Uncle Sam would not allow us to do so even if we could afford it. Our subscriptions, according to the law, have to be paid for by some one—if not the one to whom the paper goes then by some friend who sends it to him as a present.

We are asking our friends to make a great Christmas present of twenty thousand Christian Centuries for one year to twenty thousand persons who do not now receive it. We are expecting men and women of means to give large sums, and we expect

many gifts of smaller amounts. We have had tentative assurances of several good-sized gifts if we could collect the twenty thousand dollars. We have faith to believe that there will be a generous response in money when we have rounded out the list of names. It all depends upon our getting the names—selected names, of church workers and Christian-minded people.

And we are getting them. As our readers come to understand the plan their imagination catches the purpose in it and the mails are loaded with lists.

Pastors in all our churches see the far-reaching possibilities of putting The Christian Century for one full year in the hands of their interested homes.

One pastor sends eighty-eight names, with the desired information about each one. Another—with a membership of 800—goes to the trouble to draw off 140 names and adds the desired information about each one. It must have taken him more than a full day to do it. But think what inspiration will come to his church during the year as a result of it! It will make his work easier! There will be more intelligent response to his preaching! He knows that, and so he takes pains to send us his list.

But here is a pastor who is altogether too modest. He sends in nineteen names out of a membership of 900. He does not realize how generous our offer is! We would like more than 100 names from that church. How many more it would be left to him to determine. We trust his judgment in making the selection as we trust the judgment and good-will of every reader who sends a list.

Twenty thousand new names—that is a tremendous list! Do you take in the magnitude of the undertaking, gentle reader? Do you, gentle friend who can afford to make a liberal donation, do you take in the magnitude of this opportunity to serve the greatest cause among us?

Thousands of names are already bursting the Circulation Man's desk-drawers and additional filing space has to be found! But we can find it! Let the names roll in!

Salient Data in The Christian Century's History

Established as The Christian Oracle in 1884 by Rev. F. M. Kirkham and Gen. F. M. Drake, at Des Moines, Iowa. Attained a high degree of popularity as organ of Iowa churches. Removed to Chicago in 1891. Became a national organ, though featuring especially the Iowa work and the local parishes of Chicago. Mr. Kirkham continued as Editor and owner of The Christian Oracle, until 1889, when it was purchased by Dr. J. H. Garrison, whose son, Mr. Arthur O. Garrison became Managing Editor. For a short time Rev. George A. Campbell was Editor.

In 1900 the stock of the Oracle Publishing Company was purchased by a group of men headed by Rev. Charles A. Young. The name of the paper was changed to The Christian Century and that of the company to The Christian Century Company. During the next seven years the paper was edited by a group of writers, including Rev. J. J. Haley, Rev. Frank G. Tyrrell and Prof. Herbert L. Willett.

In September, 1908 The Christian Century was purchased by the New Christian Century Company, a new corporation. Charles Clayton Morrison and Prof. Willett became associated as joint Editors.

At the beginning of the year 1913 the Disciples Publication Society, a corporation without capital stock and operating not for pecuniary profit, was chartered under the laws of Illinois. Its membership was constituted of representatives of the churches and Sunday-schools of the Disciples of Christ. This Society purchased The Christian Century and all other assets of The New Christian Century Company, and is now publishing The Christian Century in the unselfish interest of the cause of religious education and progress.

On Sept. 1, 1913, Mr. Morrison became sole Editor, Dr. Willett continuing as Contributing Editor in a no less vital relation to the paper than before.

Twenty Thousand New Subscribers and Twenty Thousand Dollars to Pay for them

Our Anniversary Subscription Crusade

The Disciples Publication Society is now engaged in soliciting \$20,000 to send *The Christian Century* as a gift for one year to twenty thousand new names, including four thousand Disciple ministers not now subscribing. Our readers are given the privilege of making up this list of names (with the exception of the ministers' list which is made up at the office.) It is only asked that you select the names of persons who possess an intelligent interest in church life, bearing in mind that our primary interest is to secure the names of persons who, after reading *The Christian Century* for one year, will be likely to subscribe for it on their own account for another year.

Names suggested by _____ Address _____

for one year's gift subscription to *The Christian Century*

Be sure to write very plainly or use typewriter.—Be certain of all addresses.—Do not fail to give information as indicated in third column.—Use this prepared blank only.—Do not put down the name of any Disciple minister.

Name.	Address.	Information (Do not omit this).
Use title (Dr., Prof., Rev., Mr., Mrs., Miss) <i>Mr. John Smith</i>	<i>Chicago Junction, Mo.</i>	<i>Farmer, Deacon, Sunday-school Supt.</i>
<i>Mrs. Ralph Doe.</i>	<i>162 N. Lincoln St., Buffalo, N. Y.</i>	<i>Husband a lawyer, Active in C. W. B. M. S. S. Teacher.</i>
<i>Mr. James Phelps</i>	<i>14 Century Ave., Indianapolis, Ind.</i>	<i>Clerk, unmarried, Pres C. E.</i>

This blank may be indefinitely lengthened by pasting an additional sheet on the bottom.

Mail this list at once to H. E. MERRITTS, MGR. THE CHRISTIAN CENTURY, 700 E. 40th St., Chicago.

Subscriptions—Subscription price \$2. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance \$1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

Expirations—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

Change of address—In ordering change of address give the old as well as the new.

THE CHRISTIAN CENTURY

Published by the Disciples of Christ in the interest of the Kingdom of God.

Disciples Publication Society, Proprietors

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Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

The Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society regards itself as a thoroughly undenomina-

tional institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and

other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Dr. Willett's Latest Book

"The Call of the Christ"

WE will give FREE of charge with every new \$1.50 subscription to The Christian Century, a copy of Doctor Willett's latest book, "The Call of the Christ." This book is scholarly, yet simple and understandable. It is a positive yet persuasive presentation of the claims of Christ. It will strengthen the faith of those in doubt and impart to every reader a satisfactory and realistic vision of the Master. The regular price is \$1.00 per copy postpaid. We are making this special offer for a short time only. You cannot afford to miss it.

Here is an opportunity to get THIS BOOK WITHOUT COST. If you already have it get another copy and give to a friend for a Christmas present.

It is easy to get subscriptions for The Christian Century. All you have to do is to give to a prospective subscriber, or your friend, a sample copy and ask him to read it carefully, and the next time you speak to him about the matter he will be ready to give you his name and the \$1.50 for a year's subscription.

If you already receive the paper and want the book, send The Century to a friend for the coming year and get the book yourself.



While you think of it just get the subscriber. Fill out blank below and forward to us with your remittance.

Disciples Publication Society, Chicago, Ill.

Gentlemen:—I enclose herewith \$1.50 for which send The Christian Century for one year to the following new subscriber:

Name

Street Address

TownState

Send my copy of "The Call of the Christ" to the address below:

Name

Street Address

TownState

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Naming of the Church

The Church of the Lord Jesus Christ began without a name. It was years before it had a name. No one thought of naming it. The first disciples had no realization of their need of a name. No prophetic vision of the future of the Church gave them a suggestion of what must surely come to them and to the world by their possession of a name. The Church began in anonymity. Jesus did not name it. The word "church" was not a new name, nor at the first was it distinctive. It was a name applied to many gatherings both in the Old Testament and in the usage of Greek and Roman politics. Twice Jesus referred to "the church," but those references did not name the movement.

* * *

The early Christians called themselves "brethren," "disciples," "saints," but that was all. They spoke of their religion as "the Way." So far as we know they had no other name for it. They gave themselves no name. At first their enemies did not name them. They called them impostors, fanatics, insurrectionists and perverters of the people. It has never required much wit to invent names like these, and the early enemies of Christianity were not lacking in such ingenuity as was necessary for the invention of them. But none of these rose to the dignity of a proper name. They are the cheap and ready epithets which the world has for those who do strange new things which it has not time or inclination to investigate. They were not intended as names. They were scornful epithets. Even so the world has condemned more than one great movement because some one had the skill, such as it was, to select from cut the rather meager list of vulgar epithets one that caught the popular fancy, and with it slew a great cause. But it was not so with Christianity. None of the opprobrious names had sufficient distinction to attach itself to the new faith. Christianity went for years nameless. Neither its enemies nor its friends addressed themselves seriously to the task of selecting a name for the new heresy.

It would have waited long for a name had its friends been compelled to name it. Nor would it have fared much better had it waited for a name from its enemies. No one in Jerusalem, whether friend or enemy, had any serious thought of naming the religion of Jesus.

It was in Antioch that the new religion found a name. Antioch was a heterogeneous city, which tolerated all faiths and professed none. It was a new, bustling, commercial city, about as unlike Jerusalem as two cities in the same region could well be.

It was not a religious city. It was a big, cosmopolitan, polyglot town where a man might have any faith or none. In popular parlance it might be said that "everything went" in Antioch. It was in that town that the discovery was first made that Christianity was something more than a mere sect of the Jews.

Is it not pathetic first that Christianity should have gone so many years unnamed, and that at last it had to come for its baptism to a heathen font? Yet it is not wholly inappropriate. There is a certain felicity in the fact that the new religion waited till the world decided by what name it ought to be called.

Jesus had never been in Antioch, but when the heathen heard Paul preach they never thought of naming the religion after him, but after Jesus. Well will it be for us if we thus preach our Lord so that the world shall see not us but Jesus.

The disciples came very slowly to use the new name. Paul never used it so far as we know. The name appears in none of his epistles. Once it occurs in a conversation in which the king Agrippa flings it at him in sarcasm, "With a very little persuasion thou wouldst make me a Christian!" Paul assented. Yes, he said, he would the king and all others were as himself, except for his bonds. He was not ashamed of the name. But he did not use it. Peter used it once. He said, "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." It is the one time in the whole New Testament that the name appears on the lips of one of the disciples. It shows that it had become current; that the Disciples had come to use it among themselves and of themselves. They had adopted the name which the world had given them in scorn. Even so they adopted the cross, and made it something glorious.

* * *

All the time, and inevitably, the world is looking at us and endeavoring to discover by what name it shall call our religion.

The world is not always just in the names it gives. But the world has a rough and ready way of making up its mind as to what seems to it the vital thing in what we profess. It had no doubt what to call Christianity as it beheld it in the early disciples. What would the world name Christianity today if it judged by us?

The world is judging, and in its own rough way is naming. It cannot displace the old name, but it is giving others.

Let us see to it that our lives suggest to the world the one great and holy name and that we honor the name Christians.

Fellowship With Christ

Vital Relation With the Master in Prayer for World-wide Evangelization.

BY J. H. GOLDNER.

THE MASTER IS praying. His disciples say, "Lord, teach us to pray." This must have been to him the most encouraging request they had ever made, because it revealed a sincere desire for fellowship with him in prayer. We are not fit for fellowship with Christ in anything until we have fellowship with him in his prayer life. Not until we have gone with him into his Gethsemane of prayer, are we prepared to go with him to his Galilee of service, his Golgotha of self-giving, his grave of self-effacement, his reward of a world redeemed. Christlike prayer is the simplest, saintliest, Christliest art of a cultured soul.

I will mention four items involved in fellowship with Christ in prayer.

1. First of all we must really pray. Christ never stopped to theorize about prayer. He prayed. In his life prayer was a fact, a force, a necessity, a divine reality. Such he sought to make it in the life of his disciples. When they said, "Lord teach us to pray," he did not stop to explain the mystery of prayer; he told them to pray. He did not give them a talk about prayer, he gave them a model prayer.

WHERE CHRIST PLACED EMPHASIS.

If there was one thing about prayer that Christ emphasized above everything else, it was that when we profess to pray we must really pray. "And when ye pray ye shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets that they may be seen of men." "And in praying use not vain repetitions."

A devout old army officer said to me: "I never prayed more than two or three times in my life." Then he quickly added: "Do not misunderstand me. I say my prayers every day; but I am learning that it is one thing to say a prayer and quite another thing to pray." All of us say prayers; but how many really pray? At the Edinburgh Conference a committee submitted the following: "We would lay special emphasis upon the fact that the real problem is not the increase or the improvement of the aids to prayer, or the multiplication of exhortations to pray; but the securing of a body of people who by earnest and sustained effort have become proficient in the practice of prayer." The pressing need in our brotherhood is not more prayers, but more actual praying.

THE PRICE OF FELLOWSHIP.

2. In order to have fellowship with Christ in prayer we must be willing to pay the price. It costs more to have fellowship with Christ in prayer than to have fellowship with him in giving, or serving, or suffering or dying. The kind of praying Christ did costs much. No Christian experience is as expensive as real prayer. On being asked to give money, or time, or service to a missionary enterprise we hesitate, we wish first of all to count the cost; but when we are asked to pray for it we instantly respond, never stopping to count the cost, thankful that so little is required of us, not realizing that the most exacting and exhausting expenditure of self takes place when we really pray.

We are allowed to look at our Lord

in prayer. "In the days of his flesh he offered up prayers and supplications with strong crying and tears." A holy, a costly experience. Is it possible that during such praying his disciples dared to say, "Lord, teach us to pray?" Did they desire fellowship with him in that kind of praying? Look again; "And being in an agony he prayed more earnestly and his sweat was, as it were, great drops of blood falling to the ground." Would we have fellowship with Christ in prayer? Then the ravishings of his soul in passions of intercession must be



Rev. J. H. Goldner, pastor of Euclid Avenue Church, Cleveland, Ohio.

come the actual prayer experiences of our souls. His Gethsemane must become our Gethsemane; his Calvary our Calvary.

Who is fit to unite with Christ in prayer for a lost world? Not he who hates a brother and is unforgiving; not he who is malicious and entertains evil designs against God's fellowworkman; not he who is envious and jealous, seeking only his own; not he whose heart is foul and hands stained; not he who is indolent and penurious. The price of fellowship with Christ in prayer is a continuous course of unsparing spiritual discipline, resulting in a heart that is pure and loves steadily; eyes that are clear and see far; a mind that is sober and thinks wisely; hands that are clean and skillful in service; a life with "Holiness unto the Lord" written everywhere.

PRAYER TO BE PUT FIRST.

3. To have fellowship with Christ in prayer we must, like him, give prayer the preeminence. In the beginning, at his baptism, he prayed. Before choosing twelve students for his college of missions he devoted a night to prayer. Before going to his rest at evening time or his toil in the morning he prayed. Before his ascent to Calvary he stopped in Gethsemane to pray. Before dying he prayed. In all things prayer had the preeminence.

Such is his desire for us. "And he spoke a parable unto them to the end that they ought always to pray and not to faint." He was touring the numerous villages, towns, and cities of populous

Galilee. "When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd." Then said he to his disciples: "The harvest is truly plenteous but the laborers are few." What, under the circumstances, is the first thing he suggests? A collection? No. Sending out missionaries? No. "Pray ye the Lord of the harvest." It was after he had said, "Pray ye" that he said, "Go ye to the lost sheep of the house of Israel." Before giving, or sending, or going comes praying.

MISSIONS BORN IN PRAYER.

Missions were born in prayer and can prosper only in the prayer atmosphere. Our missionary work moves forward and upward no faster than we pray. We regard it an occasion for widespread rejoicing when a five thousand dollar pledge to missions is announced. There is a reason for infinitely greater joy when a righteous man pledges himself to a life of prayer for missions. No matter what a man's contribution of money, time or service may be, he has not given his best and most needed gift until he has dedicated himself to a daily programme of intelligent, specific and importuning intercession.

From every mission station we hear the insistent appeal of the workers. It is not an appeal for money or men. Louder than the imploring call, "Come over and help us," is the passionate cry, "Brethren, pray for us." God knows that we sadly need money and men, but deeper lies our need of a continual stream of intercession. That is fundamental to all else. Back of our money and methods, back of our missionaries and missions, back of our mission boards and churches, back of everything must be the prayer-life of a consecrated brotherhood. If we do not have fellowship with Christ in his intercession we cannot hope to have fellowship with him in his gospel conquests and victories. Omit prayer and we have a perfect machine, but no power. Neglect to pray and we have a superb body, but devoid of the vital breath of God. There is but one place from which to approach our world task and that is from above. There is but one way to approach it and that is upon our knees.

POWER THROUGH PRAYER.

4. To have fellowship with Christ in prayer means power. The missionary task is not so much a question of men and money, of methods and machinery, as of power. The power problem is hardest to solve. The power problem is another name for the prayer problem.

When Christ prayed there was power. At the time of his baptism he prayed; the heavens opened and the Holy Spirit descended upon him. After this he returned to Galilee "in the power of the Spirit." In one of his prayers he said, "Father, glorify thy name in me," and God answered, "I have both glorified it and will glorify it again." At the grave of Mary's and Martha's brother he prayed and after praying he spoke the words of power, "Lazarus, come forth," and the dead man arose. He prayed in the Garden, "and there appeared unto him an angel strengthening him." There is a vital connection between Christ's

prayers and power.

God's reserve of power is unlimited and accessible. Prayer is the process of tapping it. When Christian people have fellowship with Christ in prayer they have power, for whenever they really pray something happens. Every missionary advance, every religious awakening, every victory in a time of crisis has been preceded and accompanied by prayer. A small group of persons met for intercession. In the summer of 1886 a larger group met at Mt. Hermon for a month of intercession. Out of those periods of spiritual travail was born the Student Volunteer Movement. A little company of men waited on God in prayer in New York, and later at Silver Bay, and the Missionary Education Movement was conceived. In November, 1906, fifty business men and ministers spent six hours in the chapel of the Fifth Avenue Presbyterian Church of New York prayerfully waiting for the leadings of God's Spirit and the Laymen's Missionary Movement was launched.

WHAT PRAYER CAN ACCOMPLISH.

Our Million Dollar Campaign began, continued, and triumphed, not in the wisdom and cunning of the holy men in charge; but in the wisdom and power of God released by prayer. All over our land that company of believing, praying, venturesome spirits has left a trail of

intercession. Wherever they went they revived the low-burning altar fires. Their most valuable service to missions was not in securing ten hundred thousand dollars but in teaching us to set free the irresistible energies of God by means of prayer.

PRAYER BEFORE PLAN.

We are to engage in a Men and Millions Campaign. Before the exercise of our cleverness must come the exercise of our faith. Before there is any planning there must be passionate praying. Create a church-wide contagion of prayer and there will be a deluge of giving. In the words of another, "Prayer is the only element which can quicken information into inspiration, transmute interest into passion, crystallize emotion into consecration, and coin enthusiasm into dollars and lives."

The last persons we pray for, if we ever pray for them, are the members of our missionary boards. They ought to come first on our list. We have no right to charge them with the sacred responsibility of administering so much money and precious human life unless we support them with unceasing intercession, that they may have constant access to the source of wisdom and of power.

As a result of our giving, talented men and women are in foreign lands, often at the mercy of an inhospitable climate

and under the influence of a depressing heathen environment. Only, when in addition to our financial support, we assure them of our spiritual support in prayer, have we fully met our obligations. We can double our efficiency and effectiveness in non-Christian lands without the addition of a single missionary, by doubling our prayer force at home.

Through our missionaries God is leading men and women out of heathenism into the Christian fellowship. How radical this transition is, God only knows. If we would have fellowship with Christ in prayer what must we do for these tender, untutored babes in Christ? Listen to the Master; "Neither for these only do I pray, (that is, his missionaries) but for them also that believe on me through their word."

LOVE THROUGH PRAYER.

That God should condition the generosity of the rank and file of our churches, the wisdom of our missionary boards, the effectiveness of our missionaries, and the faithfulness of the native Christians upon our praying is at once a mystery and a reality. When Christian people enter into fellowship with Christ in prayer, his love will become their love; his life their life, his death their death, his victory their victory, and his crown their crown.

"Lord, teach us to pray."

How a Hero Died

Story of the Tragic Death of R. Ray Eldred, Missionary on the Congo.

BY STEPHEN J. COREY.

S EVEN WEEKS AGO the cablegram came telling of the accidental drowning of R. Ray Eldred in Africa. Letters have just arrived telling the particulars concerning his death. Mr. Eldred and Mr. H. C. Hobgood were on a long journey, preaching the Gospel in the native villages when the sad accident occurred. They had traveled hundreds of miles through the forest visiting missionary outposts and preaching in many new places where the Word of God had not gone before. The letter from Mr. Hobgood was written to Mr. and Mrs. Hedges, who are located at Lotumbe Station, from which point the long journey was begun. We are giving the whole letter so that all the details may be known. Added words are unnecessary—indeed our hearts are too heavy to add them. One needs but to read Mr. Hobgood's letter and those from the others to know of what material our Congo missionaries are made. Brother Eldred died at his work while he was in brave self-forgetfulness carrying the message of God's love into the remote regions. The experience which resulted in his death was not an unusual one in the experience of our American missionaries. Brother Hobgood, with aching heart, wrote the letter that the other missionaries might know the sad news, and then stayed bravely at his post in the lonely forest village, that the work might not be hindered.

The steamer Oregon is too long to turn around in these small, swift rivers. We must have a smaller, auxiliary launch to navigate in these places. The words of Mr. Hedges about the need of such a boat are all too true. Bert Wilson, Herbert Smith, of Africa, and Dr. Dye are now among the West Virginia churches presenting the need of the launch. The



R. Ray Eldred.

people are responding gladly and the sum needed, \$5,000, is nearly subscribed. The launch will be sent to Africa at the earliest possible moment.

Mr. Hobgood's Letter.

Tumba, Sept. 4, 1913.

Dear Mr. and Mrs. Hedges:

With a heavy heart I write at this time. Yesterday at noon Mr. Eldred was drowned in the Lokolo River. We had come over a very bad path, the last half hour of which was black mud, when we reached the river. We wanted to cross to the town of Eyengo, but the town is a half hour back from the river and there was no canoe close. The men tried to call some of the villagers, but couldn't make them hear, so my washboy and some half dozen other workmen swam

across, intending to go hunt a canoe. In talking about the men crossing, we both expressed confidence in our ability to swim over. I said I wouldn't mind trying it in the morning or late in the evening, but that I didn't guess it would be wise to try it in the heat of the day when we were hot from our journey. He replied that we had cooled off till our journey wouldn't hurt us.

In a minute we had decided to swim across. The river is something like 125 feet deep there, and very swift. To allow for the current, we went out the distance of the crossing above the beach where we intended to land. I removed my shoes and outer shirt to escape their fearful drag on me. Mr. Eldred removed only his trousers, keeping on his light rubber soled shoes. I told him he could swim better without them, but he thought he didn't need to take them off.

We struck out and being the faster swimmer, I passed on some distance ahead. We found the water unexceptionally cold and the current swifter than we had thought. I swam pretty fast, taking care only not to overexert myself. I was just getting out of the current, and was some thirty feet ahead, when I heard him speak. I looked around to hear what he had to say, when he repeated, "Hobgood, don't get too far away." He spoke very quietly and showed no sign of fear. I hurried back to him for he was still in the swiftest current. As I came up he said, still very quietly, "I suspect you had better help me a little." I had already caught him under the armpit with my left hand, which left me only my right hand and feet to swim with. He was still swimming pretty strongly, but I saw that I couldn't get him out alone if his strength failed, so I called sharply to the men who had crossed to hurry in

and help. One of them grasped the situation and plunged in, but he had put on his shirt after crossing and this entangled him a little so that he stopped. I called sharper and he came on. When he was still ten feet away, I saw Mr. Eldred's mouth go under, and he drew in a little water. I made a hard effort to raise him and we both started under. My strength was about gone, so I saw the only chance was to get him to Bosako in a hurry, so as we started down I shoved him forward as hard as I could, drinking in a big gulp of water as I did so. Bosako reached him. They were now in fifteen feet from the bank, but the water was yet deep. As Bosako pulled him forward, Mr. Eldred, apparently as his last conscious effort, tried to reach firm footing, but the water was over his head, and he began sinking. Bosako shoved him forward to a strong Longa workman, who was rushing out, and he pulled him to a standing position in shallow water. As soon as I could get out we dragged Mr. Eldred out, and immediately placed him face down and tried to force the water from his lungs. I don't think he had ever gotten more than a half foot under water, so I at first thought he had very little water in his lungs.

THE FIGHT FOR LIFE.

After trying to get the water out, I turned him over and began working his arms to try to start artificial respiration. Four times I tried to force out the water, following each trial with an effort to start artificial respiration. I got out only about a teaspoonful of water. After half hour I got artificial respiration started. I ascertained that his heart was still beating freely. Then for about two hours we kept respiration going, I working one arm, and the workman following my movements with the other. When we got respiration started, I thought we would win the fight, nor did my hope begin to wane for an hour and a half. But not till his pulse had stopped entirely and his respiration failed, did I give up the fight. In the meantime one of the workmen had found a canoe and the rest of the workmen had crossed with the goods. All the time we were praying help from the Heavenly Father.

We wrapped the body in blankets and placed it on a boanga in the canoe. A little before four we started down because I wished to bury the body here at our mission. Last night we slept in the woods. From the strain of those hours of effort to restore life I was a little sick, but am about to get straightened out again. We buried the corpse here this afternoon. We had no boards to make a coffin, so had to use a covering like the boanga, wrapped around the body.

I am sending this by two strong men overland and they will reach Lotumbe in six or seven days. I wanted to send a small canoe to make the trip in three or four days, but couldn't get one. Entonge you will know, the other is one of Mr. Eldred's men. I am keeping all the others back to paddle the big canoe down.

I think it best that I stay here and finish the work with inquirers and helpers. That will take me until Sunday, the 14th. Then I will cross to Wafania and come on down river, perhaps reaching Lotumbe by Monday, the 22nd.

Up here the state is pressing the people for tax, so many of them are in the forests hunting rubber. One chief who had 50 wives has put away all but one, and will be baptized. There may be as many inquirers as we had at Lotumbe

the last time, so you see I have lots of work to do. I can't leave without doing it, in spite of my great inefficiency in the language. The work here is growing marvelously. Except for Mr. Eldred's untimely death, this trip would have made an impression which years could not efface. But it has already done great good, and has strengthened our work in this locality, both in its appeal and in its dignity.

Let us pray the tender watch care of the Father over the little Eldred children, and that someone may speedily come to take up the work which Mr. Eldred has left. In the Longa and Lotumbe fields he was loved and greatly respected. He has been a strong man in our work. I pray that I may be able to close the work here so that there shall be no great loss. I cannot hope for as great advance as we would have had.

It is late, so I must retire, for I got little sleep last night.

With prayers and affection,
H. C. Hobgood.

Mr. Hensey's Letter.

Bolenge, Sept. 14.

Dear Brother McLean:

Letters have just arrived from Lotumbe, telling us of the death of Brother Eldred. I am sending a cable tomorrow, and Brothers Hobgood and Hedges are writing you the details.

No words can tell how heavy and sad are our hearts at this cruel loss. Our senior missionary, he was to all us younger men as a father and friend. Since 1907 we have been very closely associated with him, and Mrs. Hensey and I held him in high respect and affection. A tireless toiler, an enthusiastic preacher, a missionary statesman, a friend to the oppressed, a pure-hearted Christian man—all that and more was Ray Eldred.

He was of the pioneer type, and belonged to Livingstone's class. Ever before his eyes was the vision of the "Regions Beyond." After spending five years at Bolenge, and seeing the church here grow strong, in the fall of 1908 he went to open the new station at Longa. But still the unentered fields impelled him, and he died on the banks of the Lokolo river, nine days beyond Lotumbe station, and fifteen days beyond Longa. There in a lonely native village, far from the grave of his beloved wife at Longa, far away from his three boys at Hiram, Ray Eldred sleeps in peace.

A SORROWING PEOPLE.

The news came to us today just as we came out of church and a sadness came upon all. As I write, the people are gathered in sorrowing groups, talking of the teacher who helped to found the church, and who baptized so many of them. And at Longa and Lotumbe and Monieka it is the same.

I cannot help but think today of how fine and strong this athlete and football player of Kentucky University looked when he came to the Congo in 1902, and of how wearied and worn he was when I saw him the last time—two days before he started on this last trip. He literally wore himself out for his Christ and these people.

Pray for us in this hour of loss and sadness. Other hands must carry on the work he loved so well, and other hearts will try to bear the burdens he bore so gladly, but our hearts will be sad and lonely.

Your in the Master's service.

A. F. Hensey.

Mr. Hodges' Letter.

Lotumbe, Congo Belge.
Sept. 12, 1913.

A. McLean,

Cincinnati, Ohio, U. S. A.

Dear Bro. McLean:

Sad news comes in just now from one of our outposts on the High Lokolo river. Mr. Eldred was drowned while crossing the river. Brother Hobgood says the journey thus far was very successful and he will continue the trip a few more days, but with a heavy heart. O, Brother McLean, heavy hearts are here now. Africa's salvation comes high but by the will of our Heavenly Father we will give the children the "Words of Life."

While sore of heart we must still plan our work. Longa has always been undermanned as well as Lotumbe and Monieka. Now as new workers were coming out we were hopeful. I suppose now, that we will go to Longa and leave Hobgood and Dr. Frymire up here. Brother McLean, send us another man at once. We will be heavy-hearted because of Brother Eldred's death and because of our condition so undermanned. Brother Eldred's little boys twice and thrice orphaned. Don't forget those boys.

"Let no one think the price too high," are the words Brother Eldred used many times in conversation and in his correspondence after his wife's death last November. Now the price is greater and were we to hear from him he would say again as confidently as ever, "Let no one think the price too high."

LIFE LOST IN SERVICE.

Brother Eldred lost his life in service. To him it was a beautiful life that was spent in service. We, his fellow-workers, honor him for his devotion. His wife's grave is at Longa and shows the care of a loving husband's regard. His grave is four or five hundred miles beyond, at a lonely outpost, Tumba, where seldom a white man places his foot. This grave will soon be covered by dense and tangled vegetation of the relentless tropical growth. It may be lost to the memory of human knowledge. In a few years, even, Brother Hobgood who so tenderly and lovingly laid the body in its last resting place, may not be able to find it. The body will perish and its retreat be forgotten, even his name will gradually die out on the lips, except at times the older people will talk of past days and recall him. But his influence here in Congo is permanent. He helped make Bolenge so that it is as widely known as Bethany. He gave of his time, strength, and prayers to Longa, Monieka, and Lotumbe. And it was in helping us of Lotumbe at our outposts that he lost his life.

I have heard Brother Eldred say, "For fame I have no wish, I am here to serve my Master and if my work is unknown, but helps to make Christ known, I am content." But, dear brother and friend, your work is known! The Congo Mission is yours as well as ours! Your influence will not die!

Brother Eldred was pacific. His motto was to think carefully before speaking. He was painstaking, going into the minute details. This is manifest to all those who associated with him. He was patient and devoted much time in helping these folk. He was prayerful, and neglected not to read daily from the Book.

We shall miss from our Committee meetings his counsel. We shall miss his kindly smiling face. We looked up to him as some one better than ourselves. We looked to him as father, and many

times we used the endearing name instead of his own. We nearly always referred to him as Brother Eldred, while "Mr." or "Dr." was the title for the rest.

The last time Brother Eldred preached here at Lotumbe he made such an impression on the people that those who heard him will always remember. His manner

was so simple. He knew the nature of the people and so he knew what they needed. The people here always liked to hear Is'ea Mpela preach, and they will miss him.

Last Sunday as I referred to some of the other missionaries that have given their lives for the Congo, when I told of Is'ea Mpela the sorrowful hearts poured

forth tears. They will miss their Is'ea Mpela.

Very truly,
Chas. P. Hedges.

P. S. Had we a launch of the type Brother Smith suggests to get, Mr. Eldred had not been drowned. Don't let us go another year without one is the prayer of your sad stricken fellow-workers for the Christ of God.

"The Best Society"

Some Facts About Some Doings of Some So-Called "Best People."

BY SYLVANUS STALL.

THERE IS SOMETHING which many people call "Society." In almost every community there is what the public denominates the "best Society." Sometimes the people who compose it are called the "leaders in Society," the "hoi aristoi," the "upper ten," the "four hundred." It is oftentimes an exclusive set, and because it is exclusive, many people otherwise informed who do not understand what this "best Society" really is, desire to get into it and become a member of it. They are like the flies that are struggling to get into a trap which has been set with a savory smell. Poor, deluded ones, they do not know that the thing they crave is the thing that kills.

Sometimes this "Society" is spoken of as being composed of "the best people." That does not mean that they are righteous, that they are pure and clean, or even outwardly moral in their conduct. The fact is that the "best Society" may be and often is the worst society in the community in which its members reside. The people who compose it may be wealthy, may be thought cultured, may even be members of some "fashionable church," but the fact is, that the influence of that "best Society" is often baneful to the last degree.

The "best Society" is often composed of the leaders in every extreme, extravagant and vulgar fashion. When a dance

more obscene than the rest is devised, they are the first to welcome and adopt it. If the saloon invents a new form of evil and introduces into it indecent, degraded and prostitute women who serve drinks to besotted and degraded men, moving up and down among the tables only half clad, exciting the basest passions, and by their very bearing inviting the vilest suggestions and engagements for the most immoral purposes—I say, if the saloon introduces a thing of this kind, and calls it a "cabaret," then these people who call themselves the "best Society" introduce a cabaret party, and appear in costumes which simulate the costumes of the girls in the real cabaret, and whose appearance cannot do other than excite in the men vile passions and, indeed, in some considerable measure at least, the same moral degradation and the same social and physical ruin as the real cabaret. These "best people" instead of imitating the best things and setting the best example, imitate the worst things and exert the worst influence upon the community at large of any people who reside within its bounds. The dastardly doings on the first floor of a "house of shame" are not more disgraceful than what these "best people" of the "best Society" often pride themselves upon in many of their fashionable public gatherings. And even then, if they were ashamed of their doings, it would

not be so bad; but, in their cabaret attire, they have pride and pleasure in posing before the camera to aid in the penny-policy of the editor who is willing to use the pictorial pages of his Sunday issue to debauch the public at large by giving the indecent exposures of these "best people" of the "best Society."

When you come to analyze the character of the "best people" of this "best Society," as judged by their entertainments, their cigarettes and the effects of their champagne, a sane and sensible person cannot but be forced to the conclusion that as for himself, his wife and his children, their social and moral well-being is greatly advanced, and their happiness greatly increased by contentedly dwelling without the pale of the "hoi aristoi," the "upper ten," the "four hundred," the "best Society."

In the small towns "the society people" may not be able to frame their entertainments upon the basis of an outlay of from \$15,000 to \$20,000, spending as much as from \$6,000 to \$8,000 for plants and cut flowers for use in a single evening. Champagne, cigarettes and indecencies may not constitute so prominent a feature in their entertainments, but too often these "people of the best Society" are nevertheless the leaders in the very worst that the public sentiment of the community in which they live is willing to tolerate.

Roosevelt as "Confessor"

A Human Interest Story About the Ex-President.

A CERTAIN MOTHER wrote to Roosevelt, confiding to him the fear that she was becoming commonplace to her husband, and her belief that because of the care of her large family she had "gotten behind the times," according to the Chicago News. Mr. Roosevelt wrote the following letter in reply to hers:

"New York, Jan. 11, 1913.

"My Dear Mrs. —: Most certainly your letter will not go into the wastepaper basket. I shall think it over and show it to Mrs. Roosevelt. Will you let me say, in the first place, that a woman who can write such a letter is certainly not 'hopelessly dull and uninteresting?' If the facts are as you state, then I do not wonder that you feel bitterly and that you feel that the gravest kind of injustice has been done you. I have always tried to insist to men that they should do their duty to the women even more than the women to them. Now, I hardly like to write specifically about your husband, because you might not like it yourself. It seems to me almost incredible that any

man who is the husband of a woman who has borne him nine children should not feel that they and he are lastingly her debtors.

"You say that you have had nine children, that you did your own work, including washing, ironing, house-cleaning, and the care of the little ones as they came along; that you sewed everything they wore, including trousers for the boys and caps and jackets for the girls while little; that you helped them all in their school work and started them in music; but that as they grew older you got behind the times, that you never belonged to a club or society or lodge, nor went to any one's house, as you hardly had time to do so; and that in consequence your husband outgrew you, and that your children look up to him and not to you.

"If these facts are so, you have done a great and wonderful work, and the only explanation I can possibly give of the attitude you describe on the part of your husband and children is that they do not understand what it is that you

have done. I emphatically believe in unselfishness, but I also believe that it is a mistake to let other people grow selfish, even when the other people are husband and children.

"Now, I suggest, that you take your letter to me, of which I send you back a copy, and this letter, and then select out of your family the one with whom you feel most sympathy, whether it is your husband or one of your children. Show the two letters to him or her, and then have a frank talk about the matter. If any man, as you say, becomes ashamed of his wife because she has lost her figure in bearing his children, then that man is a hound and has every cause to be ashamed of himself. I am sending you a little book called 'Mother,' by Kathleen Norris, which will give you my views on the matter. Of course, there are base and selfish men, just as there are, although I believe in smaller number, base and selfish women. Man and woman alike should profit by the teachings in such a story as this of 'Mother.'

"Theodore Roosevelt."

The Mind of Christ

How His Mind Differed From Others, and Some of Its Qualities Considered.

BY JOSEPH FORT NEWTON.

WE HAVE the mind of Christ." Perhaps never since St. Paul was martyred have these words echoed so persistently in the minds of men as they do today. When men think about religion in our day, it is about the mind of Christ that they think, his life and words—his attitude towards life and death, and all that lies between. If they read the Gospels, it is not to illustrate a creed, but to listen to a Voice that "spake as never man spake." Still as of old he speaks as one having authority, and it is his words that men are eager to hear.

Since this text offers just what our age is seeking, we may well ask its meaning. In the context the Apostle makes mention of three types of mind. There is the carnal mind, swayed by passion and prejudice, to which divine things are foolish and unreal. Then there is a higher mind, described in our version as a "natural mind"—an unfortunate term because it implies that the highest mind, the spiritual, is unnatural. The exact word used is "psychical," but for us that term is linked with processes and associations equally misleading. If we use the word "intellectual" we are not far from what St. Paul means, and, oddly enough, he anticipated the reigning thought of our day.

JESUS AND THE GREAT THINKERS.

Somehow we feel that it is incongruous to speak of Jesus as a great thinker. Not timidity, but a certain wise instinct makes us aware that there was that in him above and apart from what we mean by the term intellect. We have only to think of him alongside a great dialectician like Socrates to see that he belongs to a different order. Keen, restless, logical, Socrates pricked the bubbles of ignorance and vanity, and laughed to hear them explode. Jesus could do that, too, as we see in His debates with his critics—parrying their thrusts and so outwitting them that they dared not ask him any more questions. But what was a supreme power in Socrates was only a by-play with the Master. Kant was a great metaphysician, undermining one by one the presumptions of common sense and the axioms of the intellect—leaving only the moral imperative undissolved in his analysis. Yet when we turn from the Critique of Pure Reason to the Gospels, what a different world it is. Jesus might have had a curious interest in the argument of Kant, but he would have been unmoved by it.

SCHOLARS ADORE JESUS.

Or let us imagine Jesus reading the Darwin thesis on the Origin of Species. There he would find a great and patient mind, bringing together a bewildering mass of data, microscopic and macroscopic, seeking a law of unity and growth. How unlike the two types of mind! The same feeling comes over us, again, when we pass from the many-mirrored plays of Shakespeare to the simple parables of Jesus. Shakespeare makes it easy for a man to believe in miracles, so fertile is he, so like a printed edition of the universe are his dramas. Who else has fathomed the human soul with all its flaming and chaotic passion? Yet Shakespeare humbly bowed before Jesus as one who knew what he would have given everything to

know. Lamb said truly that if Shakespeare were to enter the room all would rise in admiration, but if Jesus were to open the door even Shakespeare himself would kneel.

Surely, it may be thought, we find something akin to the mind of Christ among the great religious geniuses. Yet even in that shining company our search is in vain; so much so that we feel that to call Jesus a genius at all is inapt. Take Pascal, with his abject faith, his sense of "that unbearable need which disturbs the heart of man, and will not be comforted;" take Newman, with his unearthliness of intellect, and his awful vision of the unseen—yet how far they are from Jesus, though they were seeking him day and night. In her new book, "The Mystic Way," Evelyn Underhill calls Jesus the Master-Mystic of the ages; and yet we find in his life none of the agonies and ecstasies of classic mysticism. The introspective method of Boehme, the passionate quest of Teresa, the deep, still quietism of Molinos—beautiful as these experiences are, we do not find them in Jesus. His fellowship with God was direct, simple beyond analysis, open and unobscured. All those angelic souls confess that Jesus was what they sought so earnestly to be.

It is indeed strange. The whole world of scientific knowledge, of esthetic culture, of practical achievement, which we think so essential, Jesus seemed to ignore. And true, how tawdry, how unsatisfying all that vast and noble world seems beside what Jesus knew! He did not write a poem, or paint a picture, but he knew how to take a poor, knotted, twisted, bespattered, sinful soul and make it straight and strong and lovely! He knew how to heal a broken heart, and how to set a besotted mind at liberty! There is a center from which all truth can be surveyed, and Jesus lived at that center. As someone has said, he throws light on everything, and everything throws light on him. How wonderful beyond words he is, how unique and supreme above all who have ever walked this earth.

THE MYSTERY OF THE MIND OF CHRIST.

The better to feel the mystery of the mind of Christ, let us look for a moment at some of its qualities. He did not learn from books; he drank from the fountain of which books are the spray. It was a powerful mind, amazing in its depths and scope and grasp, projecting its ideas and visions through thousands of years, giving lovely and enduring form to the faith and hope of humanity. It was a positive mind. He did not grope and guess; he knew. Insight, not logic, was his guide, and his words are a series of grand affirmations. There was no mist in his mind, no film over his eyes, but the lucidity and poise of God-like sanity. It was a seer-like, prophetic mind, over which the future cast its light and shadow. Much of his sadness may have been due to this deep prevision, and much of his joy also—for he saw the far-off victory of his spirit and his truth in the world. Yet he was no mere predictor, and set no dates when his dreams are to come true; he was greater than all the prophets.

It was a practical mind, in no sense speculative. One who sees and knows has no need to argue or conjecture. His insight was as clear as sunlight and as sure

as the order of the world. He dealt only with the truth which is vital, usable and makes for faith and the conduct of life. One may cull from the sayings of Jesus a body of homely wit and wisdom, unequaled anywhere. Yet he was no maker of maxims, no purveyor of paradoxes. The proverbs of Bacon are wise, but cold and glittering with gem-like hardness—nor did they make him a good man. Men must have something more than sagacity; something higher than cunning; they must have spirituality. Always the truest worldly wisdom comes from the most unworldly minds. If Jesus had common sense, he also had an uncommon sense rare in this world and precious beyond price. He was so wise that he was simple, and so simple that he was wise.

ARTISTIC QUALITY.

It was an artistic mind to which truth was beauty, and beauty truth. Of a great Greek it was said:

"Our Euripides the Human

With his droppings of warm tears

And his touches of things common

Till they rose and touched the spheres,"

but those lines are even more true of him who walked in Galilee; he loved flowers; he mused over seeds; he knew the birds and the brotherhood of the winds. In his sermons lilies grow, sparrows fly to and fro, the sower goes forth to sow, the housewife is busy at her toil, suns rise and set. At his touch little familiar things are lifted and become teachers of ultimate truths. There is an air of out of doors about his words, as if a sky full of stars were his chamber of meditation and prayer. His words are the acme of art that is artless in its felicity of simplicity. The parables were not made; they grew.

Yet these traits, so rare and beautiful, were only minor qualities in the mind of Jesus, only the foothills of a mountain range. Far above them towered that awful clarity of vision whereby he walked through the world undecieved and unillusioned, knowing what is in man. He lifted "the painted veil, which those who live call life;" and saw behind it. No glitter of rank or robe or caste dazzled him. No disguise of hypocrisy, no fictitious sanctity, no solemn make-believe deceived him. His all-seeing everywhere-ness of mind reversed the ideals and ideas of the world, making the first last and the last first. His swift divination of motives, his sure perception of values, brought hidden things to light. Truth swayed him, ruled him, and he uttered it with a freedom, a fearlessness which no flattery, no threat, no venerable and consecrated authority could deter. He was the one free spirit of all time, bound only to know the will of God and to do it.

The first great rule is that we must do something—that life must have a purpose and an aim—that work should be not merely occasional and spasmodic, but steady and continuous. Pleasure is a jewel which will only retain its luster when it is in a setting of work; and a vacant life is one of the worst of pains, though the islands of leisure that stud a crowded, well-occupied life may be among the things to which we look back with the greatest delight.—Lecky.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

MILITANT METHODS IN WOMAN SUFFRAGE.

The lecture tour of Mrs. Emmeline Pankhurst in this country has brought the question of the use of militant methods in woman suffrage campaigns sharply before us. Mrs. Pankhurst is a woman of pleasing personality and refined manners, with unusual gifts as a public speaker, and seems to be commanding a good hearing wherever she goes. While one can hardly doubt that she champions and practices her peculiar methods from real devotion to her cause, and from convictions that they are the best means to be used in her own country, yet we must remember that she represents but a small fraction of English suffragists.

At the convention of the International Suffrage Alliance, held in Budapest last summer, the National Union of Suffrage Societies was the only English association regularly affiliated, and one of its delegates introduced a resolution to the effect that in a country enjoying free speech, free press, and freedom of organization, constitutional methods were best adapted to gain the enfranchisement of women. Mrs. Pankhurst's society, the Women's Social and Political Union, was only allowed representation by fraternal delegates, and the sentiment of the convention was strongly opposed to the use of militant methods.

Just before Mrs. Pankhurst came to this country, the Woman's Liberal Federation, of which the Countess of Carlisle is president, passed the following resolution:

"The executive committee, on behalf of the Woman's Liberal Federation, records that it has for six years consistently deplored and condemned the lawless methods of the militants which have so grievously set back the cause of woman's suffrage, and it recognizes that the outrages which are at present daily shocking the moral sense of the community are laying a serious obstacle in the way of those who are striving to carry this reform into law; nevertheless, the executive committee trusts that the wrong-doing of a mere section will not be unjustly visited upon thousands of conscientious, patient women who have for so many years striven by law-abiding methods to win the franchise for their sex."

The opinion recently expressed by Miss Jane Addams on militancy is doubtless that of the thoughtful, intelligent American woman. She is quoted in the Chicago Inter-Ocean as saying:

"The ballot represents the substitution of public opinion for force.

"Women want the vote because it means equal consideration for their opinions, irrespective of the fact that they are physically weaker.

"When women go back to the use of force, they break the very principle they are endeavoring to establish.

"When men and women use force against each other, there can be but one result: Men with their brute force will win.

"Militancy is therefore a great mistake, both fundamentally and politically."

While in this land of free speech, we may go to hear Mrs. Pankhurst without in any way endorsing her methods, yet suffer our word of caution and exhortation from a plain, practical person:

Do not let Mrs. Pankhurst take any of your good American dollars back to England with her, to promote a line of conduct that is working a serious injury to the good cause of woman suffrage!

SUFFRAGE BABIES LEAD.

A heavy blow has been given to the doctrine that equal suffrage for mothers means destruction for babies. The world's record was broken at the Better Babies contest lately held at the Interstate Fair in Spokane, Wash. There were more than 1,400 babies entered. So many of the youngsters were nearly perfect that, after the preliminary tests, an additional competition had to be held to settle the relative merits of the babies who came up to 98 per cent or over. At the close, the winning babies and their mothers were put into seven big touring cars and taken around the Fair grounds amid the enthusiastic cheers of the great crowds that had been waiting patiently to see them.

This news will please Miss Julia C. Lathrop, head of the Children's Bureau at Washington, D. C., who is a strong advocate of equal suffrage. In her address at the last National Suffrage Convention, Miss Lathrop said: "Instead of being incompatible with child welfare, woman suffrage leads toward it, and is indeed the next great service to be rendered for the welfare and ennoblement of the home."

MISS WILSON'S WEDDING CAKE.

Miss Jessie Wilson's wedding cake was baked last week. It is said to have cost \$500.

The first layer of the cake is four inches thick and twenty-two inches across. When ready for the knife the cake will weigh 135 pounds and will be two and one-half feet tall, if one counts the vase of white orchids to be placed on top. It will contain nineteen ingredients. In 2,000 dainty white boxes, tied with satin ribbon, the cake will be distributed, each box the proper size to go under one's pillow to dream upon.

"Then," to quote the artist who is making it, "there will be a design for the initials of the bride and bridegroom. It will be done in silver. And then there will be lilies of the valley in white sugar on the sides."

CHICAGO CHRISTMAS FUND.

A public appeal for funds for the "Chicago's Own Christmas Tree" celebration, which will be held in Grant Park Christmas eve, was issued last week by Charles L. Hutchinson, president of the Municipal Christmas Festival Association.

The appeal asks for small contributions to defray the expense of the large tree, which will be illuminated and put in Grant Park and the decorations which will be made along Michigan avenue and in the park.

In order to make the festival a celebration of all the people of Chicago small gifts from a large number of people are being asked in preference to a few contributions from wealthy men.

Mayor-elect Mitchel, of New York, is going to recognize women in politics. It was announced at the city hall last week that he intends to appoint a woman as a deputy charity commissioner and will appoint several of them as deputy tenement house commissioner.

A Column of Verse

A SONG PRAYER.

BY REUBEN BUTCHART.

All that I long to be,
That Lord, me make;
All that I ought to be,
Though my heart break.

Welcome the toil and stress,
Cherish the strife;
Griefs that may heavy press
Purge but the life.

Calm thou my coward soul,
Steady my heart;
Fill me with strength, till whole,
Bear I my part.

Through my vain thoughts reveal
Thyself, divine;
Make me to see, to feel
Love like to thine.

Save from my selfishness
Brothers that be;
Fold thy dear tenderness,
Christ, over me.

Clad in the garb of faith,
Shriven by prayer;
Armed by the Spirit's breath,
May I, then, dare,—

Dare to be true to God,
Serving my brother;
Whether on sea or sod,
This world, or other.
Toronto, Ont.

GUIDANCE.

By Alanson Tucker Schumann.

Upon the corner of a village street,
Close to the limits of my homestead lands,

An unpretentious upright firmly stands,
In workmanship plain, commonplace and neat:

To make its purpose clear, its form complete,

Below its top, like fingerless still hands,
A lettered board, transversely placed commands

To the right path the stranger's doubting feet,

And when the vision widens, and the stars

Majestically move across the night,
And God seems near in their eternal glow—

When no harsh voice the sacred silence mars,

I see, beyond the structure's slender height

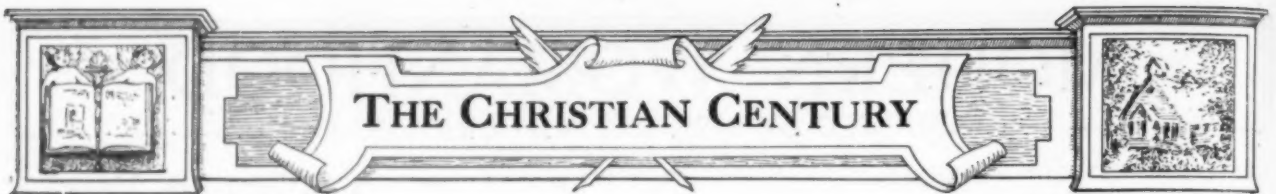
The shadow of a cross upon the snow.

TODAY.

This little strip of light
'Twixt night and night
Let me keep bright
Today!

And let no fumes of yesterday
Nor shadows of tomorrow
Bedim with sorrow
Today!

I take this gift of heaven
As simply as 'tis given;
And if tomorrow shall be sad,
Or never comes at all, I've had
At least
Today!



EDITORIAL

MINISTERIAL INSURANCE.

ONE of the valuable suggestions made in the report of the committee on Ministerial Supply at the Toronto Convention was in reference to the wisdom of an adequate insurance protection for ministers. No vocation demands more in the way of financial sacrifice than the ministry. This does not mean that it involves penury, but rather that the minister from the first faces the high probability that his income will always be modest. He has not much opportunity to accumulate a competence for advanced age, and cannot hope, fortunately, to lay up much money for his children. But he ought at least to make wise provision for his immediate family so that they will be absolved from anxiety at the end of his life.

It seems certain that life insurance affords one of the simplest and most efficient provisions for this emergency. The purchase of a reasonable amount of life insurance at as early an age as is practicable makes such provision, and relieves the minister and his family of no little anxiety regarding the future.

Whether the ministry of our own churches desires to adopt the suggestion involved in the recommendation of a particular ministerial insurance company, is a matter for individual choice. But the principle of preparing for advancing age by the purchase of life insurance is thoroughly sound and commendable.

REALITY IN THE CHURCH SERVICE.

THE public services of the Church are useful just in so far as they minister to the actual religious life of those who attend. The danger is always that they may fail in making upon the minds and souls of the worshipers the impression of reality in religion. No point needs to be guarded with greater care than the peril of merely passing through a form of service, either of prayer, music, or preaching, and especially the celebration of the ordinances, without an impressive sense of the significance of every step of the service to the people who attend.

It is sadly true that the sense of reality is lacking in not a little of the church service of the present time. Forms are adhered to because they have seemed worthful in the past, whereas they are no longer actually vital in their values. The minister and those who advise him must be constant students of this question of a really worthful meaning in the things which are done in the house of God. The difference between an inspiring and a wooden ministry is precisely this. Nothing can more quickly deaden the religious interests of any individual or group of people than the perfunctory and unaltered performance of customary religious functions, such as prayer, the conduct of the Lord's Supper, or even the notices of church worship and work.

Only an eager sense of the vital nature of every word spoken and every act performed can make the services of the house of God worthful and inspiring.

THE INLETS AND OUTLETS OF POWER.

GREAT sources of power are not utilized by the activities of men. Behold with what difficulty we produce power for use in manufacture. We dig deep in the earth. We employ labor and gunpowder at great waste in digging out coal. We expend more power in hoisting the coal to the surface, and more in hauling it hundreds of miles to where it is to be utilized. We shovel it into a furnace, by hand, and amid great discomfort; we pump water and boil it and make steam, and then with shafts and belts and other cumbersome devices we transmit the power to where it is to be used. If we subtract from the power which the coal produces for the turning of the machinery, the labor which from the beginning has gone into the production of the coal, we have a pitifully small return for our pains. All the time the winds are blowing over the surface of the

earth, and save for an obsolete sailing vessel here and there, or a farmer's wind-mill pumping water, the wind bloweth where it listeth, and we let it go by. The energy of the sun's heat, centuries ago, under the skill of Themistocles, set fire to a Persian fleet. But we do not generate power through the direct rays of the sun. The tides are gradually lengthening our days by acting as a brake upon the motion of the earth; but we have few tide mills. The inlets of our power are accompanied by great waste.

We talked this summer with an electrical engineer who is supplying power to many small manufactories from a central plant. He told me that it is not uncommon in small factories running their own engines, not only to waste enormously the power they might generate, but that which is actually transmitted often suffered a loss of 50 per cent in the friction of the machinery, the belts and shafting. So both in the inlets and outlets of power there is a great waste. It is the problem of economies and of religion as well to conserve the waste, and utilize it. There is no inlet of power without an outlet. You cannot perpetually charge a Leyden jar. It has its short limit, and is a peril all the while.

Every water-wheel, to turn at all, must provide an outflow as well as an intake. Every steam cylinder must provide a space into which the piston may be pushed and an exhaust for the steam. Every electric circuit must provide its ground wire and its current.

Christian activity must result or power above is paralyzed. God cannot do many mighty works unless we provide both an inlet and an outlet for his power.

THE WOMEN NEEDED.

RECENT elections in Illinois resulted in no gain for the liquor forces, and wherever the issue of "wet" and "dry" was on in territory hitherto "wet," the victory in a large majority of cases was on the "dry" side. The women helped in the achievement of this great victory. If woman's suffrage shall continue to register this kind of a verdict at the polls it will justify the hopes of its advocates and go far toward dispelling the forces of those who have opposed it. Let the good women remember, however, that this is only the beginning and they must keep it up.

BILL BOARD RELIGION.

THE following twice-clipped clipping is from the Poster from which it was copied into Printers' Ink:

At a meeting of the Educational Committee of the Poster Advertising Association held September 29 it was resolved that the religious and inspirational posters that the organization decided to post in every plant in the country should be made at once and that they shall be exploited everywhere December 1 and run through the holiday season.

The religious poster will be a composite of the two world-famous paintings of the birth of Christ in the manger of the Bethlehem stable and the wise men of the East led by the star to the place where the young child was. The caption, addressed, of course, to the rising generation, will be as follows: "Ask your Sunday-school teacher to tell you the story."

General Grant has been selected as the subject of the first inspirational poster. There will be an eight-sheet panel of the humble birthplace of the soldier; the middle section will present General Grant at the zenith of his career, showing the surrender of General Lee at Appomattox, and the third panel will show General Grant in the White House.

The significance of this combination will be pressed home upon the minds of those who see the poster with this question: "What are you doing with better opportunities?"

Across the top of the poster will run this caption: "What one poor boy accomplished."

A series of these religious and inspirational posters will be run during the month when the plants are not filled, so that the vacant space may be used to some advantage and in the interest of humanity.

Is not this a sign of the religious spirit of the age? Let the gospel story be so proclaimed that he who runs may read.



WHAT ABOUT MEXICO?

THE relations of the United States toward Mexico are, and for some time have been of an exceedingly critical character. American interests in Mexico have been increasing. Vast sums of American capital are invested there, and the number of Americans residing south of the Rio Grande has been growing year by year. These people and their interests, financial and otherwise, deserve and demand the protection of the government. The assurance of such protection is not mere "dollar diplomacy," but, on the other hand, powerful interests have been at work to exploit the political power of America and make it the instrument of selfishness and greed. In Mexico itself, Roman Catholicism on the one hand clashes against powerful and secret influences contending for the control of the government.

The past week has seemed to bring a crisis perceptibly nearer. Huerta's government, baptized in blood and having little apparent right to call itself republican, appears to be tottering to its own fall, and the question of the duty of the United States is a serious one. Under the Monroe Doctrine the United States stands answerable to the nations of the world for the good behavior of the American republics. We have undertaken to be their "big brother" in that perilous experiment of self-government. It was this which took us into Cuba "for better or for worse," and Cuba's problem is by no means yet a solved one. What we yet shall have to do in Mexico is not yet revealed.

It is a good time for Americans to keep calm. It is a good time for the press to be very temperate in its expressions of opinion. We have been hurried into at least one war, if not two, in response to a demand from men who showed more ability to shout than to exercise good sense. President Wilson and Secretary Bryan are men who are disposed to do the right thing, to protect American interests without bluster or belligerency. Let us be calm and wait the issue with a fervent hope for peace.

A MANIAC'S PRAYER.

THERE are many men living in Chicago who would remember, if someone were to mention it, that twelve years ago, a prominent business man had a breakdown brought on by worry and overwork, and that for a few months he was out of business, and for a shorter period away from home for his health. But this is not frequently thought of, because for more than eleven years he has been at work, rugged and strong and successful. A much smaller company of intimate friends could supplement the narrative with very interesting and somewhat remarkable details.

The nervous break-down was nothing less than violent insanity, and his place of retirement was to an asylum in the outskirts of the city. There one night he broke from his room, tore out a window and bars—how he did it no one could imagine—and ran across an open space to the lake with full intent to end his life. He was overtaken by the attendants and, fighting all the way, was borne back to the asylum.

They pushed him into the padded cell, and locking the door securely, left him alone; and he threw himself beside his cot and tore his hair with rage and disappointment.

"O God," he cried, "why didn't you let me die? O God, why didn't you let me die?"

After a time his shrieks died down, and he prayed without fury but with even more of grief.

"Why should I live?" he asked. "My career is ended; I am a burden to my family; why could I not have died?"

And still another spirit came as he knelt there by his cot. He had not been accustomed to prayer. When he realized that he was really praying the fact came to him with a strange sense of comfort. In such an hour it was a relief to think God cared, and that he could tell God his disappointment. God cared! What a comfort in his loneliness to believe that!

Before morning he was praying, "O God, who hast forbidden that I should die, help me to find the purpose for which Thou dost will that I continue to live."

Part of the history of that night's experience is lost to the man who passed through it. There are intervals which he remembers and others that have slipped away from him. But the certain fact is that he began to pray a maniac, and finished his prayer a sane man. When morning came he met the suspicious looks of his keepers with a calm and intelligent look in his own eyes, nor did he ever again become violent.

A few days later they sent, at his request, for his wife. "I know the doctor will think it premature," he said, "and I am content to wait. But I am ready to leave when you think best."

The doctor advised against it, but the wife believed that her husband was well, and took him home. A few months' rest in his own home, and a restful journey with his wife, and he returned to work, and remains to this day a sane man, trusted with large responsibilities.

"Nothing so very remarkable about it," says the doctor. "There was the violent reaction from the attempt at suicide, and the mind recovered its equilibrium in the sense of trust which came with the prayer. About the supernatural, I don't pretend to know; but for nervous troubles there is no better remedy than the faith and repose which accompany sincere prayer."

STRIKERS AND THE CHURCH.

NEWs of labor agitation and strikes grows more ominous every month. In recent weeks the street railway system of Indianapolis seemed to be almost completely paralyzed by one of these periodical disturbances. In every one of the labor disputes which has resulted in strikes and the consequent damage to the public interest, the non-participating observer is sure to ask himself the question, Is it necessary that these strikes, ruinous in their consequences and barbarous in their methods, should continue?

Up to the present time Christian leaders have seemed to take the attitude of non-interference, under the impression that such industrial misunderstandings must be worked out to a satisfactory conclusion by the laborers on the one side and their employers on the other. Has not the time come for the Church of Christ as the great instrument for the realization of an era of good will in the world, to take a vigorous hand in such conflicts, and demand by the right of its unselfish love of human rights that the strife shall cease and that an equitable ground of adjustment shall be found.

The Church has never assumed this right.

We believe that it is not only a right but a duty, and that our disturbed industrial life will not regain its composure until a higher factor is involved in the problems at issue. The leaders of the Church in almost any community could have an influence with both disputants in labor controversies which no other factor in the community possesses.

THE PRAYER OF ONE GROWING OLD.

WRITTEN FOR THE CHRISTIAN CENTURY.

BE with me Lord! My home is growing still,
As one by one the guests go out the door;
And they who helped me once to do thy will
Behold and praise thee on the heavenly shore.

Uphold my strength! My task is not yet done,
Nor let me at my labor cease to sing;
But from the rising to the setting sun
Each faithful hour do service to my King.

Show me Thy light! Let not my wearied eyes
Miss the fresh glory of the passing day;
But keep the light of morn—the sweet surprise
Of each new blessing that attends my way.

And for the Crowning grace!—O Lord, renew
The best of gifts Thy best of saints have had;
With the great joy of Christ my heart endure,
To share the whole world's tears, and still be glad.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

IN TALKING with men who have recently left Disciples' pulpits for those of other communions I find that their own frank explanation of their course consists usually of three parts. They were unfortunate in the practical matter of securing a field in which to work; they felt themselves called and equipped to work at a special task which they found the Disciples' mind slow to support; and they were disillusioned as to the sincerity of the Disciples' talk about Christian unity.

This is my diagnosis, Mr. Editor, of a condition which I think it is very important all of us should just now dispassionately study. Harsh condemnation of those who are leaving our communion not only gets us nowhere but may prove to be highly unjust. At any rate, before we express a judgment of any sort it is plainly our duty to study the specific facts in the case. To say, as has been said, that these men are leaving our pulpits because other pulpits pay them better salaries is to betray a gravely inadequate understanding of the situation.

But a more grave injustice is done when the question of the minister's livelihood is treated by his accusers as if it were with him a sordid question. Every minister has to earn a livelihood. It is neither selfish nor sordid for him to do so. He owes it not alone to himself but to society to support himself and his family, and to educate his children so that they may in their turn be fitted for lives of the largest usefulness.

THERE is a pious falsehood in the speech of many men who are called from one pulpit to another with a larger salary. In their resignation of the old charge they usually take care to impress on their parishioners that the increased salary has nothing at all to do with their change. It is the wider field and the vague "call of God" that impels them.

My own conviction is that this salary matter need not be so sensitively left out of our talk. It does enter into the minister's thought. It does enter into his motive. And it ought to enter into his motive.

If it is the whole of the motive, or the chief element in the motive he is a hireling, and has no place in the true ministry of Christ.

But if a man feels that his ministry in a small town in Missouri will count as much for Christ's enterprise as his ministry in his present church in St. Louis, or New York, or Chicago, then the fact that he is offered one thousand dollars more per year by the rich church in the small town may become not only a legitimate but an important consideration in making his decision. The larger salary may enable him to educate his children, or pay off the still surviving debt incurred in securing his own education, or own his own home, or take out adequate life insurance, or lay by something for the rainy day.

All such considerations are as important for the minister as for the layman, and his ministry should suffer not the slightest discount in the public estimate, if in their proper relation to the chief end of his ministry they are given their due place.

IT IS not inconceivable nor by any means unprecedented that a situation might arise in a minister's life where questions of preference or duty as to particular fields might be wholly swallowed up, and that without taint of sordidness, in the sheer question of securing a livelihood. The doors which he might wish to enter are closed to him. The fields in which he feels especially called and equipped to work may be full of other laborers, or the owners may be prejudiced against employing him. Meantime his family suffers, just like a merchant's or a carpenter's family would suffer under like conditions.

Finally a door opens toward a parish. He sees that it will afford him but little scope for the kind of service he yearns to render, but it will afford him a livelihood, perhaps a better livelihood than the field where he desires especially to work. There is nothing left for him to do but enter it and faithfully minister to the needs of that parish. And he does so, not with sordid satisfaction at his good salary, but with pangs of regret that the task to which he had consecrated his life and in preparation for which he had spent years of discipline has to be done by other hands than his.

If it seems to you, Mr. Editor, that I am allowing my reflections to wander far afield I beg you and your readers to keep in mind the occasion of these particular reflections. I

quoted last week the statement of a very influential and unusually discerning leader among us Disciples in which he imputed a desire for ease, social prestige and material comfort to the ministers who have recently left our pulpits to enter those of our neighboring communions. They were criticised because they could not "endure hardness as good soldiers of Christ." Men who have made our movement what it is, it was said, "were made of sterner and more heroic stuff."

THIS interpretation I conceive to be not only unjust and ungracious but unbecoming. The three men who more than any others have "made our movement" are Alexander Campbell, Isaac Errett and J. H. Garrison. The first named lived and died a rich man, a very rich man for his time, and not a particularly generous man. The second built up a flourishing business on the patronage of his brethren, and at his death left a large estate. The third recently received a large fortune in cash for a similar business which his brethren's patronage had produced for him.

I do not believe that the men who have made our movement were made of sterner or more heroic stuff than some of these men who have recently left our movement for other pulpits. They never felt the pinch of necessity where some of these men have felt it. They knew nothing of the economic pressure upon their home-life due to the widespread sowing of suspicion among the churches by wanton and relentless hunters of heresy. These heroic men—Campbell, Errett, Garrison—were, true enough, accused of heresy, but they were in a position to make capital out of the accusations. Their accusers were never able to touch their bread and butter.

But these later men have had to face their duty to their children, to their wives, as well as to the special ideals to which they had consecrated their talents. In the face of many closed doors they have had to ask this question: Will I make my life serve Christ better by remaining with the Disciples or by accepting this call to another church which, though it wears another name, is still a church of Christ?

FOR my part, I believe this question has been answered on their knees by nine out of ten of the men who have recently left us. I personally know of the anguish with which some wrestled with it before they could make their decision. They sought Christ's answer. It is not for me to judge them.

What would you do, Mr. Editor, or you, gentle reader, if, having prepared and educated yourself for the Christian ministry and finding your present pastorate unhappy or unfruitful, you should seek by the usual ways to find another where you could continue your work for Christ? In some parishes where you appeared as a "candidate" you would gain the enthusiastic response of the congregation, but two, or perhaps only one, office bearer of the congregation having seen your name branded in his church paper as a heretic would threaten to make trouble if the church called you, and just to keep peace in the congregation you would be told to pass on. This procedure would be repeated many times. At last you would find a small parish which could afford you neither stimulus nor room to exercise the special talent which had been cultivated in you, and the pulpit of this parish you would accept. What would you do if with this experience behind you a call came from a Congregational or Presbyterian or Episcopalian church? I do not ask you what in a moment of weakness you might do, gentle reader, but what in the moment of your greatest strength would you do?

The question is not easy to answer. I do not intend by appealing to this sympathetic side to suggest that the course chosen by those who have left us is the wise course or the strongest course. I intend simply to suggest that it is no ease in which I can judge for my brother. And when he has chosen I cannot judge him.

But my reflections take me in a much more practical direction. They bring me face to face with my own duty, with our duty as a movement, as a brotherhood, in respect to the condition that makes possible the loss to us of these men of light and leading, these men who in leaving us suffer more, perhaps, than do those who stay.

I shall have to continue my reflections on this subject to another issue, Mr. Editor, if I may have your continued indulgence.

HUGH MACDONALD.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Baptist Paper Sounds New Note.

Can the Disciples represent the principles for which the Baptists stand, thus making it unnecessary for the latter to enter a field where the former are established?

"The Watchman and Examiner" (Baptist) of New York City so thinks. Speaking of Honolulu as a city so strategically important in the political and religious world it says:

"Many of our people have been troubled because we have no work there. It would seem that a Baptist church is needed in every community. . . . And yet it is fairly open to question whether it is wise to start another church in Honolulu. There is a vigorous Christian church there led by a pastor who is alert and capable. Baptists have here an excellent opportunity to demonstrate the genuineness of their belief in the essential oneness of these two great Christian bodies. Perhaps the best way for us to discharge our responsibility to Hawaii may be for us to do our utmost to strengthen the Disciples there, to advise the Baptists in Honolulu to unite in fellowship with it and perhaps add to its staff of workers, a pastor's assistant."

General Secretary for Congregationalists.

The appointment of Dr. Herbert C. Herring, of the Congregational Home Missionary Society, to be the general secretary of the entire denomination was one of the important advances made by the Congregationalists in the National Council at Kansas City. The cry of "Bishop" has already been raised, but as Doctor Herring's work will be advisory rather than executive the opposition to the new office will doubtless pass.

The Congregationalists have felt the need of more unifying forces within, just as the Disciples feel, and the appointment of a man beloved and trusted who can create enthusiasm and at the same time help the church to a common understanding in times of crisis will lessen the friction that is usually found in communions where democracy is sometimes construed to be a sort of unbridled freedom. Any democratically governed religious body could do what the Congregationalists have done in this instance without either sacrificing principles of polity or of endangering the church in any way through vesting power in a person.

Doctor Herring has hitherto served as general secretary of the Congregational Home Missionary Society. He is described as a man who has displayed a keen and comprehensive insight into the entire work of home missions, which has given him the confidence of the churches in thorough measure. His personal influence among the secretaries, the superintendents and the pastors on the field, it is said, has been of even greater

worth than his administrative efficiency, although he is by no means lacking in the latter quality. A true spiritual leader, and of an evangelistic temperament, he is depended upon to perform with earnestness and power the heavy work he has before him. Doctor Herring began his pastoral service in Chicago, in the Presbyterian fellowship; later he served as a Congregational pastor in Omaha, from which he was called to serve as secretary of the Home Missionary Society.

Doctor Capen Pleads for Co-operation.

Samuel B. Capen, President of the American Board of Congregational Foreign Missions, gave a notable address at the assembly in celebration of "one hundred years of missions," which met in the Town Hall, at Bombay, India, November 7. In this address Doctor Capen pleaded for a closer co-operation with the boards of other fellowships than his own: "We want to work in closest co-operation with our brethren of every name. Let us be the first to propose joint work, wherever possible. Minimizing our differences, let us present a common front against every form of evil." These are inspiring words, revealing a spirit in full sympathy with twentieth century ideals.

Dr. Robert A. Hume, Senior Missionary of the Board, reported in his address at the assembly that ten millions of dollars has been expended by the Congregationalists in India.

Reducing Crime Through Missions.

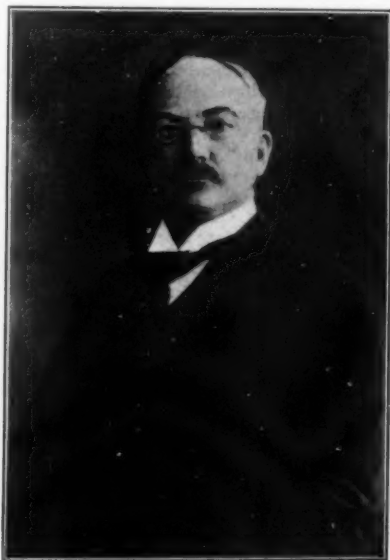
A very interesting experiment in reducing crime in India has been reported recently to the American Baptist Foreign Missionary Society, as the novel method was first attempted in a Baptist mission station on the foreign field.

The government of India turned over about two hundred people of notorious criminal character to this mission to see if anything could be done with them. The missionaries accepted a task the government had failed in, and set to work to reform and to educate. A labor colony, as well as a reform school, was established, and so successful was the experiment that the crime in that section was reduced 75 per cent.

The older people were put to work on farms, but accorded sympathetic treatment in every instance; those younger were placed in a school of reform that actually reformed—a school wherein they did not have to associate with others of like criminal tendencies. They were allowed to mingle with more normal children and the results have proved most satisfactory, doubtless suggesting both to the government and the missionary societies a possible point of closer contact.



Dr. Robt. A. Hume, speaker of Bombay Missionary Celebration.



Dr. Herbert C. Herring, new Congregational secretary.



Dr. S. B. Capen, prominent speaker at Bombay celebration.

Of Human Interest

Tim Sullivan on Human Nature.

The charities of the late Timothy D. Sullivan made him beloved in New York's East Side.

But these charities also gave Mr. Sullivan an insight into human nature, and he would sometimes say with a wry smile:

"Give a poor man help and he'll love you for a week. At the end of that time he'll hate you because you don't give him more help."

The Point of View.

Judge Curtis Dunham, Milwaukee's Prohibition leader, said of Tammany Hall the other day:

"Your typical Tammany politician looks at every political movement from the single viewpoint of extortion and graft. Direct primaries, police reform, the social evil—these things mean graft, and graft only, to him.

"He's like a tramp to whom a farmer said:

"Looking for work, my man?"

"Wot kind of work, boss?" the tramp asked cautiously.

"Well, my man," said the farmer, who was very short-handed, "what can you do with a pick?"

"I could brile a pullet on it," said the tramp, his dull eyes brightening a little."

A Bryan Story.

An old negro went into a drug store in Richmond and said: "Boss, will you please, suh, call de Colonel on de telephone?"

"Yes," and he called the Colonel. The old darky said: "Colonel, dat ar mule done stall right in de main street right out here in front of de store.

"Yaas, suh; I done tied strings round his ears, but he didn't budge.

"What's dat? What's dat? Yaas, suh, I build a fire under him, but it didn't do nuthin' but scorch de harness.

"Yaas, suh; yaas, suh; I took de things out, but he wouldn't budge.

"No, suh; no, suh, Colonel, I didn't twist his tail.

"Yaas, suh; yaas, suh, another gemman twis' his tail; he looks like a Northern gemman.

"What's dat, Colonel? Yaas, suh, dey tuk him to de hospital.

"No, suh; no, suh; I ain't heard yit."

John Burroughs on Woodchucks.

John Burroughs contributes to a recent Century "In 'The Circuit of Summer Hills,'" in which we find the following characteristic passage:

"I tried to dine on a woodchuck once when I was a boy, but never have felt inclined to repeat the experiment. If one were born in the woods and lived in the woods, maybe he could relish a woodchuck. Talk about being autoesthous, and savoring of the soil—try a woodchuck! The feeding habits of this animal are as cleanly as those of a sheep or a cow—clover, plattain, peas, beans, cucumbers, cabbages, apples—all sweet and succulent things go to the making of his flabby body; yet he spends so much of his time in pickle in the ground that his flesh is rank with the earth flavor."

Would that "John of Birds" might give us an American "Jungle Book!" But perhaps, by entering the field of fiction, he would risk a counter attack by the "nature fakers" still writhing under the assault led by him and by his fellow-naturalist, Theodore Roosevelt.

Jack London Tells Cannibal Story.

Jack London, preparing to embark on another cruise around the world, told in Santa Barbara of the strange experiences of his last cruise.

"But we had no such hair-breadth escapes as that of a missionary we met in Samoa," he said. "This good fellow was preaching in one of the islands in which cannibalism is practiced. While trying vainly to make converts he was captured by a cannibal king. To his surprise he was immediately released. His release, however, was made on the condition that he carry a small sealed packet to a neighboring king.

"The missionary was so grateful that, meeting unexpectedly a detachment of English sailors, he refused to accompany them to safer territory. The sealed packet from his benefactor would be delivered, as he had promised. But an officer, in the midst of the decision, opened the packet.

"Therein, beside a number of pungent little onions, was a letter containing these simple but significant words:

"He will be delicious with these!"

It Seemed Rather Inconsistent.

Beerbohm Tree once related an amusing story about a boisterous voyage from New York. He was having a "rather bad time of it," when suddenly there was an extra special lurch, and Mr. Tree was knocked to the ground by a heavy weight and lay half stunned.

On recovering his senses he looked to see what it was that felled him. It was a splendid affair, and on it was painted in bold letters: "Life Saving Apparatus."

The Sentimentalist.

William Travers Jerome said recently, at the Union Club in New York:

"The Canadian people in their admiration of Harry Thaw showed a mawkish and hysterical sentimentality.

"A visitor to the Coaticook jail passed down the corridor with a bouquet of violets in her hand. She was young and pretty, and she knocked at Thaw's door.

"A head appeared at the grating and a hoarse voice said:

OUR PREMIUM STORY.

Thoroughly Competent!

A man who had been troubled with bronchitis for a long time called on a rather noted doctor. After a few questions the doctor told him he had a very common ailment that would readily yield to treatment.

"You're so sure you can cure my bronchitis," said the man, "you must have had great experience with it."

"Why, my dear sir," confided the doctor, "I've had it myself for over twenty years!"—San Francisco Argonaut.

"I guess them vi'lets ain't for me, miss. I'm only in for stealin' a ham. The feller wot murdered the New York architect has been shifted to No. 17."

A Cruel Tale.

A story is in circulation about Richard Harding Davis, author.

Mr. Davis, as everybody knows, is a wit. He was therefore terribly annoyed the other day to hear that a brother author had spoken unfavorably of his witticisms. Coming upon this brother author at the Ritz Carlton, he said:

"My boy, I hear that in a house where other people were kind enough to consider me witty you declared that I was not so. Is this true?"

"No, not a word of truth in it," the other answered cheerily. "I was never in a house in my life where anybody considered you witty."

From Near and Far

A review of the election of last week show substantial gains for anti-saloon forces. In Illinois the wet and dry issue was fought out in some thirty towns, and with the assistance of the enfranchised women, the temperance forces won 90 per cent of the battles. The political struggles in other parts of the country resulted quite favorably to the Wilson administration, though Tammany, ostensibly a Democratic organization, received a decisive beating at the hands of the Fusionists. John Purroy Mitchel, whose kinsmen have been foes of Tammany, was elected mayor of New York by the largest vote ever given by that city for that office.

The churches of Los Angeles, led by Rev. Baker P. Lee, of Christ Church, Episcopal, have launched a movement for the erection of a great "Peace Cross" on the summit of Mount Hollywood. It will be 250 feet high; lighted with 200 electric lights; and a powerful searchlight will be added. This cross will be seen from passing steamers, and the plan is to hold Easter and Christmas services at the foot to promote peace and mutual helpfulness among the people of Southern California.

Prof. Hurgonje, a Dutch scholar, will give the Lowell Lectures the coming year. The subject of the course will be "Mohammedanism." Dr. Hurgonje is perhaps the best authority on Moslem life in any country, as he has made a particular study of the relation of Islamism to the life of that region. At the present time he is an adviser to the Dutch Colonial government concerning Arabian affairs.

The family home of George Washington's ancestors in England will remain for the present on its original site in Northamptonshire. Negotiations recently opened by Sir Thomas Lipton with the idea of purchasing the house, which is known as Sulgrade Manor, for \$40,000, with the idea of having it moved to Washington have been rejected.

The appointment of Officer Gleason as new police chief for Chicago has given hope to some who long for a cessation of vice and crime in the big city. But others seem to have grave doubts.

Six per cent a year is made the legal rate of interest in the Panama Canal zone by an executive order promulgated by President Wilson.

The Book World

A Page of Reviews and Literary Notes.

BY ARTHUR GORDON.

THE HORIZON OF AMERICAN MISSIONS, by Isaac Newton McCash. Archibald McLean, the former secretary, now the president, of the Foreign Christian Missionary Society, has written several works bearing upon that important work, and thus helped to interpret the enterprise of universal evangelism to the Disciples and their neighbors.

It is gratifying, therefore, to have some representative of our home mission field speak of his theme in a more permanent and authoritative manner than can be done in convention addresses or newspaper paragraphs. This, Dr. McCash has undertaken to do in the eight chapters of this book.

We have the right to expect our missionary specialists to give to us and to others such interpretations of their causes as shall set them in proportionate worthfulness with the other activities of the church. This includes a statement of the most outstanding facts. But it involves as well the arrangement of the ideals of the subject in convincing perspective. It is well worth while, now and then, to play up some arresting detail of the enterprise of missions, but that incident must be thrown against a background of balanced information to have any vital significance. It takes a leader-like mind to be able to gather and arrange material in this comprehensive manner. But it is really the only method which contributes permanent additions to the store of missionary literature.

Dr. McCash, as one of the secretaries of the American Christian Missionary Society has had admirable opportunities for the study of the theme. It is perhaps a misfortune that he is not to continue in this work, after the years he has spent in mastering many of its problems. But it is fortunate that he has prepared these chapters, first as addresses, and then in this more enduring form. His survey of American religious propaganda is excellent, though brief. A regional inspection of religious needs is almost wholly concerned with the western portion of the continent, following the findings of the Home Missions Council in 1911. One would like to have had a much fuller and more discriminating treatment of immigration than chapter three presents. That is really one of the most vital elements in the entire problem of home missions. The chapters on Loyal Church Efficiency and Supply and Location of Preachers do not really belong to the subject of the book, but are very useful statements of present conditions.

It is difficult to tell whether Dr. McCash intends the volume for Disciples alone, or for the larger reading public. In nearly all regards it is well adjusted to this latter audience. Yet he includes the weekly communion service among the essentials of an efficient church and in a reference to "the Year Book" on p. 147 he apparently uses statistics limited to the Disciples. These are not blemishes so much as the result of a rather loose arrangement of material. The book must be judged entirely on the grounds of its undertaking. It does not claim to be a survey of American missions, for that would require several volumes. But it is a presentation of a large amount of very

valuable material, and its study is certain to result in a more adequate sense of responsibility for American populations on the part of the church. Its wide circulation should be promoted. There is a reference to "F. W. Robinson" on p. 168. Who was he? Pres. Paul of the College of Missions, where the addresses were first given, furnishes an introduction. (Revell, \$1.00, net.)

THE WAY HOME, by Basil King. Do you remember that story of A. C. Benson's, about the literary man who after the publication of a book suddenly discovered that he had no more strength or will to write and that the altar fire was quenched? Something of that loss of power is set out in this story by the author of the "Inner Shrine." But here it is not intellectual, but moral power that gives way. Charley Grace, the son of the rector of St. David's Church in New York, was a shy, observant boy, whose mother was a second wife, not quite the equal of her position. That fact wore her out, and Charley's first real vision of the

the mystery and sorrow of life has become the vision of its mystery and hope. (Harper's, \$1.35, net.)

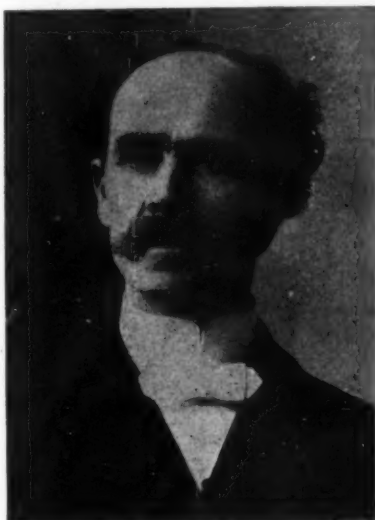
NOTES.

The different way in which life is regarded in the East and in the West is one of the many interesting contrasts which Albert Edwards brings out in his new book, *The Barbary Coast*. The following conversation which Mr. Edwards had with Abd Allah, the Shareef illustrates this: "I wonder," said Abd Allah, "if you Christians ever realize how strange, how inexplicable, you seem to us. We cannot understand your interest in mere matter. It is wonderful, your science. How you have weighed the air and measured the sun, how you have traced the genealogy of all living things, how you have classified the microscopic vermin which live on fleas. But all this seems irrelevant—irreverent—blasphemy against the sovereignty of man. All these centuries, when we have been thinking about ourselves you have been thinking about things. Your scientists spent these centuries in their laboratories to find the truth. La Verite, that is the God of the Franks. Did you find it? How could you? You sought it in inanimate things, in stones and dirt and filth, in things you could stew in your little glass test-tubes, in things you could dissolve in your acids, things you could dissect with your knives. Your heat will never be great enough, your acids will never be strong enough, nor your knives sufficiently sharp to reach the Master Truth. For it is not in these dead things, but in living man. Truth? Man wants to know what he should do; your science tells him what he is made of. Man asks what he should believe—your science tells him what he can know."

Professor George A. Reisner, author of "The Egyptian Conception of Immortality," has spent the last year excavating in Egypt in behalf of Harvard University. Last week Mr. Reisner shipped a collection of Egyptian objects of art of great archaeological value, including a number of historic skeletons and pottery, and word has just been received by the authorities at the university that the collection was damaged by fire at sea. The ship took fire shortly after the departure and was forced to put back into port.

Mr. Lawrence Beesley, who was one of the survivors of the *Titanic*, and who subsequently wrote what has come to be regarded as the most graphic and authentic account of the greatest ocean tragedy of modern times, "The Loss of the S. S. *Titanic*," has again come to our shores. Mr. Beesley doesn't seem to be able to avoid ocean disasters, for it is a strange coincidence that while the steamer which brought him was still on the high seas, only a few miles away the ill-fated *Volturno* slowly went to her doom.

On the testimony of the *British Weekly* we learn that an American editor who started about twenty years ago with only fifty-five cents is now worth \$100,000. His accumulation of wealth is owing to his frugality, good habits, strict attention to business, and the fact that an uncle died and left him \$99,999.



Rev. I. N. McCash, LL. D.

world was at her funeral. Then came his father's dismissal (polite, but imperative) from his pulpit, and the boy, coming back from Harvard on the news of the event, denounced the church to his father, and threw away his own religious faith. Then came long years of successful work, but with a cynical, hard spirit. The woman he thought he loved he married, against her protest, only to discover that she had been right, and they were unsuited to each other. Nothing he did pleased her exacting nature. Even his best intentions were misconstrued, and his doings were wrong. Worse than all, he felt himself actually going wrong. One night, after an evening with an old friend, a half sweetheart of the early days, an evening that had begun quite innocently, he came out at midnight to face the facts and call himself a "rotter." How love, disillusionment, a renewal of moral purpose, and an awakening of the old religious motive of his childhood set him on "the way home" is the climax and justification of the story. The funeral of his old friend Remnant in the later St. David's is the beautiful echo of that funeral of his mother long ago, only the vision of

Disciples Table Talk

A "Christian Union" Tour.

Peter Ainslie has just concluded a four thousand mile journey through the West, lecturing on behalf of the Christian Union Commission of the Disciples. He addressed the National Council of the Congregational Church at Kansas City, sharing the time with Dr. Newman Smyth, of New Haven, Conn., and Dr. Oliver Huckle, of Baltimore. This was the first time that any one outside of the National Council of Congregationalists ever addressed it on the subject of Christian union. After delivering lectures at Texas University, Dr. Ainslie went to Little Rock, Ark., and addressed the Missionary Union at the Second Presbyterian Church. On Sunday evening, at Trinity Episcopal Cathedral, he and Bishop Roots, of China, spoke to a great audience. On Monday, a platform meeting was held at the First Christian Church, and was attended by Bishop Roots, several Episcopalians and Presbyterians taking part. "A great influence went out for Christian union," says Dr. Ainslie. "I wish it were so that I could go out often for this work. I believe the times are ripe for a great educational move in the interest of union."

A Service to a Shut-in.

The Ever Ready Circle of King's Daughters, of J. H. Goldner's congregation, Cleveland, has rendered a valuable and a beautiful service to J. Z. Tyler, who for the past fourteen years has been an invalid. For eleven years this society has sent some of its members to read to Brother Tyler two hours a day, five days in each week. And they have read six hundred volumes on theology, philosophy, biography, history, sociology, the drama, books of travel, and the best fiction. This explains Brother Tyler's freshness of thought and the fact that he has kept abreast of the life of the world. Fourteen years ago he was stricken, and his condition at this time is not encouraging at all. His power of speech is nearly gone, and he is unable either to dress or feed himself. Quite recently he dictated, though with great effort, a beautiful letter to the Euclid Avenue Church on the occasion of the celebration of its seventieth anniversary. J. H. Goldner writes: "When we look at Brother Tyler we wonder, but when we consider Sister Tyler we are puzzled. She is a heroine without medals, but the glory of the Highest overshadows her."

Larger Meaning of the Church.

"The church first must teach every man what he is, disclose to him his spirit self and lead him to give his spirit preeminence over both body and mind," declared George B. Van Arsdall, in a recent sermon to his congregation at Denver Central. "The church is too often judged by the passing doctrines that cease with the using, and not enough by the larger place which it supplies as the shaping force in the life of the race. The larger function of the church is to discover to man the reality of things. It is when man sees himself as a spirit being that he begins to estimate himself and his fellows in terms of things that can not be seen with the human physical eye." Mr. Van Arsdall feels that it is a besetting fault of the age to estimate forces and agencies by the superficial and transient, because the surface thing is so evident; so inescapable. The church does not show well on the material side, and men forget that the very greatness of our civilization is dependent on the spiritual forces the church has generated.

What the Church Can Not Afford.

In the opinion of H. D. C. MacLachlan, pastor of the Seventh Street Church, Richmond, Va., the church can not afford a cheap preacher, nor cheap music, nor "slipshod" services.

"The church can not afford to quibble about a thousand dollars or two," Mr. MacLachlan recently said in his annual report

to his congregation. "The man of today is not interested in little things; it is the big thing that catches his imagination; that taps his pocket-book. It is the little business that is hardest to finance. It is the 'stand-pat' church that does not even 'stand-pat.' It is only vision that begets liberality." Mr. MacLachlan is leading his people in a splendid social vision, and has plans for extending the work of the congregation in a more definite and practical way, using the new annex of the building to further the social, educational, and moral life of the immediate community.

"Ancient Gospel in Modern Fiction."

Under this caption, Edgar Dewitt Jones, pastor at Bloomington, Ill., is preaching a series of month-end sermons that will extend through the year. The past twelve months have been very fruitful. The Bible school averaged 45 per Sunday, and during the summer there was no slump in attendance, though no "high pressure" methods were used. Miss Eva Lemert, who is conducting a Bible school campaign for the Second



Rev. Peter Ainslie.

Presbyterian Church, was a guest at the annual meeting of the Christian Church, and declared that its Bible school was one of the most efficient that had come under her observation. Mr. Jones' work for the year is interesting. Aside from officiating at sixty weddings and conducting more than fifty funerals, he has managed to deliver forty sermons and addresses out of his own city, filling his own pulpit most of the time meanwhile. Department rooms have been made to accommodate the large Bible school. The church for several years past has kept the building open from morning till late afternoon, and will continue this policy. There was a net gain of sixty to the membership during the year.

Death of Two Prominent Disciples.

News comes of the death of two Disciples, known throughout the brotherhood. Dr. F. M. Kirkham, for many years editor of the Christian Oracle (later the Christian Century), passed away at his home in Los Angeles, Cal., the first of the month. Brother Kirkham was a brother-in-law of the late Governor Drake, and for many years preached and edited his paper in Iowa. He had attained to a good old age, and was spending the evening of his life in Southern California.

J. H. Smart, of Decatur, Ill., started last week, in company with his wife and niece, to California, with the intention of spending the winter there. While on his way, at Clovis, N. M., he passed from this life, on November 6. The little company were stopping at Clovis for a few days' visit

with a sister of Mr. Smart's, and while there he was taken fatally ill. His wife returned with the body to Decatur, where the funeral services were held and the body interred. For many years, it will be recalled, Mr. Smart has regularly presented at the Illinois conventions, the report of the necrology of the Illinois ministry. This service was always performed with touching fidelity and sympathy. This task will fall next year to other lips, but Mr. Smart's name will be mentioned with deep emotion when the list of departed preachers is read.

\$50,000 Edifice Dedicated At Richmond, Ky.

Ellis B. Barnes and congregation of Richmond, Ky., are now worshipping in a beautiful church home that cost \$50,000 and that was dedicated by F. M. Rains, Sunday, Nov. 16. The week was rounded out with special addresses by President Crossfield of Transylvania; Prof. Fortune of the chair of Biblical Theology, Lexington; and Henry C. Garrison, pastor at Danville, Ky. An organ recital, dedicating a \$4,000 instrument, by Mr. Bert Williams of Columbus, Ohio, assisted by Miss Marion Noland of Richmond concluded the first week of special program. Beginning the week of Nov. 23, a series of special services will be conducted by William E. Ellis of Paris, Ky. With a seating capacity of a thousand; with sixteen class rooms and a primary department that are above ground; and with a fine pipe organ, the joint gift of the women of the church and the Carnegie Corporation of New York City, this historic congregation enters on a new day of larger usefulness. The church was organized in 1844, and the old building was razed in 1912 to make room for the present structure, which was used as a hospital during the war between the states. Many of the first families of Madison County have belonged to it, and it has been ministered unto by some stalwart preachers of another generation. The present pastor, Ellis B. Barnes, is among the foremost Disciple ministers of today, and with this modern church building he will be able to lead his people to social, religious and educational achievements in this fine city of the South.

No Longer An Experiment.

Word comes from Prof. H. H. Guy of the Pacific Theological Seminary that H. H. Loken's congregation at Berkeley, Cal., is in the period of its greatest growth. Those who predicted that the church would fail and be destroyed if the unimmersed were admitted to fellowship should make note of the present condition of the work. The Berkeley church, almost within the shadow of the University of California, has always been more or less a problem. The more liberal policy that was inaugurated more than a year ago has resulted in the congregation coming to its own. Dr. Guy writes: "I am sure that you will be interested to know that the Berkeley church is making remarkable progress. The membership is increasing steadily and unity prevails. Mr. Loken is preaching sermons that strike bottom. In the city of Berkeley he has an enviable position, with few equals for a broad, scholarly presentation of the truth of Christianity." It will be recalled that the Berkeley church was a storm center in a controversy to admit the unimmersed into its fellowship, provided they came with the proper credentials from other religious bodies. As the opposition to the policy has been persistent, though small; and as there has been some interference from the outside, the victory of the Berkeley pastor and congregation is all the more notable.

Gives \$35,000 For New Church.

Announcement has been made by the First Christian Church of Danville, Ind., of a gift of \$35,000 to the congregation by Edgar W. Shirley on condition that the church raise a \$10,000 endowment fund. This is one of the largest single gifts to a local church that has been made among the Disciples. Mr. Shirley is the only son and heir of John N. Shirley, a wealthy merchant, who died recently. It is said that he made the donation in compliance with a request of his father. A new edifice will be erected in the near future.

Chicago Disciples in "Retreat."

What bids fair to become an established institution among Chicago Disciples is an annual "Retreat" which was held for the first time a year ago at Memorial church and repeated with even greater success last week at the same place. The suggestion originated in the mind of Rev. E. L. Dakin, pastor of Memorial church, who invited ministers and office-bearers of our Chicago churches to spend a whole day in conference and prayer. The invitation this year was extended so as to include Sunday-school officers and teachers to whose work the evening sessions were devoted, with State Superintendent Clarence L. Depew and National Superintendent Robert M. Hopkins leading in conferences and speaking at a large public gathering. The ministers met in the forenoon and spent the hours until lunch time in prayer and intimate conference on the minister's personal religious life. In the afternoon they were led by Rev. O. F. Jordan in a study of their parish problems such as advertising, pastoral calling, church finances, sermon making, etc. Prepared talks and free discussion of these practical aspects of the minister's life continued for three hours. During this time, in another room a large company of women led by Mrs. Sarah J. Russell, was praying for the deepening of the spiritual life of our churches and for the success of the Men and Millions Movement in the brotherhood. At five o'clock both these sessions adjourned and the entire company, augmented by a number of elders, deacons and Sunday-school workers who had just arrived, sat down in a large upper room where the Lord's Table was spread. Rev. C. C. Morrison presided at the supper; Rev. C. G. Kindred made a mystical and deeply moving interpretation of the passion of Christ; Rev. Austin Hunter and Rev. A. R. McQueen offered thanks for the bread and wine and the emblems were passed to the congregation by Mrs. H. L. Willett, Mrs. C. C. Buckner, Rev. E. M. Haile and Rev. Asa McDaniel. A closing prayer was offered and the benediction pronounced by Rev. E. S. Ames. Following the communion service dinner was served in the church dining room by the members of Miss Frantz's Sunday-school class of young women and the company divided into two groups, one of Sunday-school workers, the other of church officers. Dr. P. L. Prentiss, of Austin, led the church officers' conference, Dr. H. L. Willett making the chief address which was an interpretation of the dignity and a plea for the earnest functioning of the lay offices of the church. At the close of Doctor Willett's address one elder was so moved by his words that he offered to start a fund with a gift of ten dollars to secure the delivery of this message in the various churches of the city. With the close of the general meeting in the auditorium the company went home carrying a new sense of strength and vision and divine guidance in the work of Christ's Church.

The next union minister's meeting, to be held as usual under the auspices of the

Chicago Church Federation Council, will be held Monday, Nov. 24, promptly at 10:30 in the auditorium of the Y. M. C. A. A great meeting is being planned. Some of the most successful pastors of the city will address the meeting on the subject, "The Dominant Note in My Preaching." Among those who have been invited to speak are Drs. Frank W. Gunsaulus, Chas. Bayard Mitchell, Herbert L. Willett, Melbourne P. Boynton, John Timothy Stone and Wm. T. McElveen.

A farm, worth \$8,000, has been given the National Benevolent Association, a Missouri couple making the bequest. This annuity gift of course guarantees a dependable and regular support for this couple the remainder of their lives, and it will also bless through the years the people under the care of the association. There is no safer investment than this for Disciple men and women of some means, and no better way to serve the orphan and the aged destitute. The society is to be congratulated on this fine gift.

The Disciples Union of Cleveland will erect a new church and "Social Center" building on Engle avenue, near Broadway. In addition to the auditorium and Bible-school quarters there will be a gymnasium, club rooms, domestic science room, and shower baths. It is to be a building for the people of the neighborhood and open house will be kept. Close co-operation will be made with the Y. W. C. A. F. D. Butchart will have charge of the religious and social settlement work.

The leave-taking of J. H. O. Smith from Oklahoma City was the occasion of an interesting program in the auditorium of the First Christian Church. The president of the chamber of commerce, and representatives from the ministerial alliance and the Provident Association made addresses of appreciation. The mayor, the judge of the supreme court commission, the governor, and members of the carpenters' union were in the receiving line at the reception tendered Mr. Smith and wife.

The First Church of Galesburg, H. A. Denton pastor, is to erect a beautiful edifice—a modified type of English Gothic, but adapted in every way to modern needs. An open baptistry of beautiful design will be a feature; also "Mizpah Chapel," that will adjoin the pastor's study. There will be a "Brotherhood Room," and a Boys' Club Room. The capacity for church services will be about 1,000, and for the Bible-school the same.

The Eureka Church has been very happy in the calling of V. W. Blair of North Tonawanda, to become its pastor. A Butler College and Yale man, Mr. Blair will be a valuable addition to the religious and educational life of Eureka. His resignation at North Tonawanda occasioned profound regret both in the city and in the church. He will begin work at Eureka about the first of the year.

The Sixth District Convention of Christian churches that was held at Markle, Ind., was largely attended. Great enthusiasm was created when State Secretary Cauble announced that a friend in Columbus had offered to give \$5,000 to the State work, provided the churches would raise a like amount. He outlined new plans for district work; each will be under the supervision of a superintendent.

The Men's Club of the First Church, Davenport, Iowa, heard B. W. Garrett of Des Moines, clerk of the supreme court, in his lecture, "Man Plus God," on the evening of November 4. C. A. Moses, president of the club, presided; J. T. Houser gave an address of acceptance of a large American flag to be used at the west side settlement—a present from the W. R. C. of Davenport.

One hundred and fifty Denver churches observed "Church Attendance Day" the first Sunday in the month. Fifty thousand people, in the different churches, bowed in prayer at a given time; distinguished officers of state and citizens laid aside personal cares and duties and joined in the services. The Central Christian Church was among the leaders in the movement.

Graham Frank accompanied E. E. Elliott from Kansas City to Birmingham; at Atlanta they were joined by Hill M. Bell and entered at once into a conference with the church leaders to make preliminary arrangements for the general convention. Mr. Frank writes that the auditorium will seat 10,000 people. It has a \$90,000 Austin organ.

W. H. Hampton, pastor of the Central Christian Church of Fairmount, W. Va., says that he caught a splendid vision at Toronto, "Not of my church, but of Christ." He writes that he has met many splendid people in Fairmount who have been driven from the principles the Disciples plead for because of a reactionary element in the community.

The church building at Rensselaer, Ind., has been remodeled and on Sunday, Nov. 9, was dedicated by Dr. I. N. McCash. The pastor, W. G. Winn, and the congregation rejoice in this new edifice valued at \$30,000. A church efficiency campaign has quickened the spiritual life of the entire church and added to its membership.

B. L. Wray has closed a very successful meeting with the Dover Place Church, St. Louis, Mo. Chas. E. Dugan, pastor, Thos. Moody, singer. There were sixty additions, and the Sunday-school was quadrupled. Mr. Wray has removed from St. Louis to Kansas City, but will continue his work for the A. C. M. S.

A Decision Meeting lasting a week at the High street Christian Church of Akron, Ohio, of which L. N. D. Wells is pastor, resulted in sixty-five being added to the congregation. The meeting was preceded by a Bible-school institute conducted by E. W. Thornton, E. J. Meacham, and Miss Lillie Farris.

More than one thousand people attended the Sunday-school rally at the First Christian Church, Davenport. The pastor, J. T. Houser, taught a class of 226 men. There were 341 women in another class. The Orphan's Home band attended and furnished music. The new building easily accommodated the large school.

The Georgia Christian Missionary convention met in Macon, Ga., Nov. 10-13. Two hundred delegates were in attendance. E. E. Elliott made a Brotherhood address and F. M. Rains told of his missionary travels.

The First Christian Church of Fort Worth, Texas, has decided to erect a building that will cost \$100,000. The edifice will be three stories high, of brick and stone, and will be modern in every detail. L. D. Anderson is pastor.

F. H. Lemon, well known in Iowa, was killed by the kick of a horse at Boise, Idaho,



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Mountain Peaks of Missions. Paul. Cloth, 50c; manila, 35c.

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two weeks ago. Brother Lemon was a graduate of Drake University, and held pastorates at Marshalltown and Lake City. He went West about seven years ago, and finally engaged in the real estate business, though preaching as opportunity afforded.

B. L. Wray has been in a highly successful meeting with the Dover Place Church of St. Louis; Chas. E. Dugan, pastor; Thos. Moody, singer. The Bible school has been

quadrupled, and there have been sixty additions to date. As an evangelist of the A. C. M. S. Mr. Wray is doing a notable work.

Isaac Bussing, pastor at Adrian, Mich., is leading the religious forces of his city in an attempt to prevent the theaters from running on Sunday. He appeared before the city council and declared that Alderman Koehn should be recalled for his activity in campaigning for Sunday theaters.

B. H. Bruner, pastor at Erie, Pa., addressed the Young People's Federation, the Business Men's Bible Class of the Central Presbyterian Church, and represented Ohio in the Inter-state oratorical contest of the inter-collegiate Prohibition Association at Columbus on Nov. 11.

The Northwestern Christian Home of Walla Walla, Wash., was dedicated Nov. 4. This institution will care for the homeless children and for the aged of the Christian church of Washington, Oregon, Idaho, and Montana. J. A. Lord and C. E. Sanderson gave addresses.

The Federated Religious Work Committee of Cedar Rapids, Iowa, has secured Newton Riddell to lecture at the First Christian Church. Mr. Riddell insists that he who serves best profits most. He makes a strong plea for honesty in selling and in advertising goods.

At the Kansas State Convention the proposition to establish a college was discussed. The particular thought in the mind of the convention delegates was the founding of a school that would pay more attention to the training of preachers for rural communities.

Forty Bibles have been sent to the State Penitentiary at Huntsville, Texas, by the Good Literature Club of the Central Church at Dallas. W. T. Lawrence, the chairman, will endeavor to supply all the inmates with copies of the Scriptures.

The Queen Anne Christian Church of Seattle, Wash., W. E. Adams, pastor, has cleared a current expense indebtedness of \$1,300; organized a Teachers' Training class of fifty members, and started a mission study class.

The officers and members of the Kansas City Mission Board, representing twenty-six churches and missions, met at the First Church, November 9, and planned the work for the coming year. Fletcher Cowherd gave the main address.

EVANGELISTIC MEETINGS.

St. Joseph, Ill., B. H. Linville, minister, preaching; Wallace Tuttle, singing; 45; closed.

Madisonville, Ky., J. M. Gordan, minister, preaching; Wallace Tuttle, singing.

Lebanon, Ind., A. L. Ward, preaching; A. A. Bailey, singing.

Selma, Cal., E. T. Nesbit, pastor; C. L. Beal, evangelist.

Napa, Cal., evangelist, J. T. Stivers.

Angola, Ind., John R. Golden, pastor, preaching; Edward McKinney, singer.

Tipton, Ind., G. I. Hoover, pastor; O. E. Hamilton, evangelist; the Stewarts, singers; 140 accessions; continuing.

Birmingham, Ala., H. P. Atkins, pastor; Carey E. Morgan, preaching.

Olney, Ill., W. S. Gamboe, pastor; F. W. Thomas, evangelist; 31 added first week.

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S. J. Epler, West Liberty, Iowa, to Fairfield, Neb.

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The Mid-Week Service

BY SILAS JONES.

RISEN WITH CHRIST.

Nov. 26. Rom. 6:4-11; Phil. 3:8-11, Col. 3:1-4.

That we must die in order to live is a belief that is widely held. "In the religions of the East," says T. H. Green, "the idea of death to the fleshly self as the end of the merely human, and the beginning of a divine life, has not been wanting; nor, as a mere idea, has it been very different from that which has been the ground of Christianity. But there it has never been realized in action, either intellectually or morally. The idea of the withdrawal from sense has remained abstract. It has not issued in such a struggle with the superficial view of things, as has gradually constituted the science of Christendom. In like manner that of self-renunciation has never emerged from the esoteric state. It has had no outlet into the life of charity, but a back-way always open into the life of sensual license, and has been finally mechanized in the artificial vacancy of the dervish or fakir."

THE OLD THAT IS DEAD.

The applicant for admission into the church used to be asked to renounce the devil and all his works. There is at the present general dissatisfaction with the form in which the demand for surrender was for centuries stated, but we can hardly call the church Christian if it ceases to insist upon the doctrine and practice of renunciation. It is true that we gain vastly more than we lose by choosing the life of discipleship. This is no reason for denying that the choice is often difficult or that the sense of loss is real. Bad habits that are of long standing are not always seen as bad. Associates who corrupt our morals are apt to be very agreeable companions. Paul's connection with Phariseism was a matter of conscience. When enlightenment came and his conscience bade him join himself to the disciples of Jesus, he did not hesitate, but he felt keenly the loss of friends, who had known him from his youth, and he put away with reluctance ambitions fostered by parents and teachers. The old that must die is not all vile and repulsive. It may be very good; it falls short of the highest good.

THE NEW THAT LIVES.

The good that was in the old reappears in the new. Paul's knowledge of the sacred writings was turned to the uses of Christianity. His sense of duty was as serviceable to him after he became a Christian as it had been in the days when he was a Pharisee. The wise men of the gentile world who accepted Christianity brought their learning and their skill in debate to the defense of the new faith. Eloquence that has been at the command of the highest bidder may be employed to make attractive the principles of righteous conduct. Personal charm that has caused men and women to forget honor and duty may be consecrated to the task of quickening the sense of loyalty to home and native land. Physical vigor and intellectual strength are needed by the disciple. The new life is one in which all human values are recognized and respected. It sacrifices neither the future to the present nor the present to the future. The rights of both are acknowledged. The things of sense retain their power to please, but they are kept within due bounds.

THE THINGS ABOVE.

The things above, where Christ is, are close to every one of us. Knowledge of mathematical astronomy is not required of those who enter upon the search for them. David Livingstone found the heavenly life in Africa, General William Booth was able to render exalted service in the neglected quarters of great cities and in the prisons to which states send those whom they pronounce failures. Frances Willard was living with Christ when she went about teaching that men ought to be sober and that nations through their laws should encourage sobriety. The thousands who believe that cleanliness is next to godliness and who live up to their creed are exhibiting a part of the life from above. Those who at great cost to themselves are maintaining churches for the holding forth of the word of life show us how close Christ is to his people.

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The Sunday School

RAMPARTS WRECKED BY RAM'S HORNS.

By A. Z. CONRAD.

The odors of leeks, onions, and garlic of Egyptian gardens lingered with the Israelites for forty years. They were finally weaned from Egypt when the terrifying tide of the Jordan forever stopped them looking backward. If it took four decades of wilderness wandering to wean them, let us not be impatient with the young convert who occasionally glances backward. It was the Jordan that gave the final jolt to flesh-pot folly. The walled waters had waited the bidding of God. The ark in the midst of the river had encouraged them until they passed over. With a returning flood which forbade their retreat, at last they were committed to a campaign for possession. It is the irreversible that leads to the irresistible. Twelve stones were placed to witness forever to the *wonderwork of Jehovah*. Memorials mark the miracle. Food from the fields now took the place of the miracle manna. The bread from heaven fell no more. A self-indulgence which enervates is never encouraged by the Infinite. Exigency enlists the Eternal. When the emergency passes the burden is placed once more upon human pillar. A new life was opening to the invaders. They were moving forward under Divine mandate. The struggle was now on in earnest. They were irrevocably committed to conquest. They must blaze and blast the way in and on. Only the committed life conquers. Divided interest invites defeat. To look two ways is to go neither. The burning glass focuses the light and heat until it blazes. Only concentration compels. The element of finality in any decision is what gives it its force. Put yourself beyond alternatives and barriers are banished.

CONFIRMING THE COVENANT.

After commitment, consecration. There is no consecration without covenant. The broken covenant was confirmed. Only this would make possible communion. Nowhere else but in the circle of the covenant is co-operation with God possible. The Holy Partnership depends upon mutual promise. Three miles from the Jordan straight toward Jericho the tents of the new nation are pitched and they wait for a new revelation. Right well the leader Joshua had learned the secret combination whereby the treasury of God would afford them resource for their righteous cause. Through religious ceremonial he fixed the attention of the people on the source of their power and the hope of their progress. Josh. 5: 2-9. Just forty years to a day since the fateful night in Egypt when they sprinkled blood on the door-posts and lintels and partook of the Paschal lamb; and now at Gilgal they commemorate their redemption and dedicate themselves to the impossible task to which Providence has called them. It was the fourteenth day of the first month of the forty-first year of their emancipation life. Two miles distant was Jericho, a walled city whose inhabitants watched the invaders and waited attack. The feast, then, was one less of jubilation than of supplication to Jehovah to relieve their jeopardy. Religious ceremonial fixes attention, calls to obedience, awakens courage, and prepares program. Covenant restoration and renewed consecration were the completest preparation for progress Israel could make.

THE SWORD AND THE ANGEL.

General Joshua knew "the race is not for the swift nor the battle to the strong," but he also knew that Divine intervention can only be expected when human prevision and provision have reached their limit. Unattended he proceeds to survey the situation with the earnestness of a man who knew that in the next move were the issues of life and death. Jericho was the "Key to Palestine."

*Note.—International Sunday-school lesson for Dec. 7, 1913. Scripture.—Joshua 5: 10 to 6:27.

Defeat here would mean permanent disaster. Suddenly he was confronted by a soldier with a drawn sword. He remembers his great commission, "Be strong and of good courage." He challenges the stranger: "and Joshua went unto him and said unto him, 'Art thou for us, or for our adversaries?'" Josh. 5:13. Right well he knew that in great issues there are only two sides. There was no middle ground. There never is in matters of principle and of the two sides one is right and one is wrong. The unafrighted heroic leader was overawed and humbled when he heard these words, "I, the captain of the Lord's hosts have now come." It was a declaration that the struggle was now imminent and that Divine relief was offered.

COMMISSION AND CAUTION.

Then and there the commission from the "captain of the Lord's host" was received by Joshua. Victory was not only promised but was declared to have been already accomplished. When a human cause is identical with the plan of God that cause has already won. "I have given into thine hand Jericho," was the glad word which re-enforced and re-encouraged the valorous knight who was to lead the hosts of Israel in their siege of the city and their strange attack. From a military point of view the detailed direction was utterly absurd. The investiture of the city for six days and seven times on the seventh day, with a shout of triumph before a stone was displaced or a brick shaken seemed the height of folly. How can we justify the requirement of utter destruction and annihilation? What constitutes a forfeiture of the right to life? The deliberate, persistent, unrelenting and incurable prostitution of sacred power to unholy uses, "Sin, when it is finished, bringeth forth death." The inhabitants of the land of Canaan had become so self debased, so brutalized, their degeneracy so disastrous, that the continuance of their occupancy of the Land of Canaan would have been a curse to themselves and to all the world. The Israelites were the appointed agents for the overthrow of unspeakable abominations. They were to supplant the unworthy inhabitants of the land and reveal to the world the results of righteousness in national and individual life.

THE DOOMED CITY.

In the annals of time no more inspiring scene has been presented to humanity than the silent siege of the doomed city on the plain of the Jordan. A few years ago, standing at the ford of the Jordan, I followed the course of Joshua to Gilgal and thought of the solemnity of ceremonial when only two miles from Jericho the people of God waited the word which began the war of conquest. Low, dust-colored Bedouin tents were pitched on the site of ancient Jericho. The undulating plain reaches out toward the Dead Sea at the South and near at hand are the mountains at the North. Rivulets were flowing here and there from the springs. The flood of the Jordan had overflowed its banks, as in the olden time. But the most impressive thing about all the scene was the picture of that weird procession which for six successive days had passed about the city whose ancient walls have been brought to light by the German excavator, Sellen. Eleven hundred and ninety feet long at their greatest length and five hundred and twenty feet wide at their broadest point, the walled city frowned on the foe whose weapons were worthless against obstructions of brick and stone. The people of Jericho had seen the smoke from the Gilgal altars which symbolized saving supplication. Already they were overawed by the mystery of the parted waters of the Jordan. In obedience to the command of "the Captain of the Lord's host," the program and procedure had been fixed. Following the armed men is the sacred ark and the seven priests with the "trumpets of jubilee," blowing the instruments as they advanced. Following them, all the men of strength proceeded. The circuit of a mile was made, since they moved at some distance from the walls,

and they returned to their tents. From a human standpoint, how utterly foolish, and to their enemies it would have seemed absurd save for the recent miracle. The significant thing about the siege was the *sovereignty of silence*. Not a word was uttered. This in itself gave an air of mystery and of majesty to the procedure and for all time it brings to us the truth that the majesty of the Infinite is too great for noise and that the sublime realities of life are behind the visible and the audible.

MILLENNIAL MOMENTS.

There are moments in life in which millenniums are determined. A familiar phrase today is, "The psychological moment." It is a good one. It tells the story of the tremendous meaning of a single second when direction is determined and destiny fixed. All through life there are times when instantaneous action is all that can save the day. Such came to Paul at the moment of his conversion; to Philip when he was commanded to join himself to the passing chariot; to Jesus in the moment of his temptation when he said, "Get thee behind me, Satan." The supreme moment was at the conclusion of the seventh march about the besieged city when the command was given to "shout." Joshua said unto the people, "Shout, for the Lord has given you the city." So the people shouted and the priests blew the trumpets and the walls fell down flat, so that the people went up into the city, every man straight before him and they took the city. The literal translation would be, "And the wall fell down in that place." The simultaneousness of the shouting and the falling of the wall constitute the miracle. It is not to be supposed that either the blast of the trumpets or the shouts of the people in themselves could have in the slightest degree upset the walls. Whether by wind or earthquake it does not matter. The miracle is the same. No human being would have anticipated the exact moment of any natural action which would result in the demolition of the ramparts of Jericho. The ram's horns played their part simply in the declaration of the faith of the people in Jehovah, who himself accomplished the delivering of the city into the hands of God's chosen people.

THE SCARLET CORD.

What the ramparts of Jericho could not do a single scarlet cord accomplished. It afforded protection and secured preservation of one household. Rahab had declared her faith in Jehovah. She had doubtless repented of her sin. She had protected the spies whom Joshua had sent into Jericho. In the day of retribution she had been promised deliverance, but only on condition that she should manifest her faith in the word of the servants of the Lord and in Jehovah himself by binding the scarlet cord which she had employed to save the spies, in the window. It stands forever as the symbol of faith in the sacrifice of Christ. Vain are the dependencies upon human instrumentalities.

LIVING LESSONS.

The strongholds of evil can never stand against the persistent assaults of righteousness.

Iniquity must not be merely controlled, it must be eliminated.

Compromise with sin precludes the possibility of conquest.

God's manifestation is in accordance with human requirements; to the reformer, a partner; to the lonely, a friend; to the weak, strength; and so on through all human requirements.

Consecration is more effective than strategy in great undertakings.

There is no protection comparable with that afforded by the sword of the captain of the Lord's host.

Invisible battalions are ever enlisted in the war against entrenched vice.

Secondary motives and world ambitions paralyze all holy purpose.

All the earth is made holy ground through the Incarnation.

All defilement is disastrous to both duty and delight.

The alternative to victory today, as then, is annihilation. Only the aggressive life can become the possessive life.

This is the first page of the first issue of *The Conquest*, our new weekly for adult and young people's classes. On page 2 is a short story, "Sweet 'Tater Billy." Would you like to read it? Send for free copy of this issue. You can put *The Conquest* into your class at our special introductory price of 10 cents per subscription FOR FIRST QUARTER. The regular price is 50 cents per year, in advance, in clubs, 75 cents single subscription. The serial "Out of a Chip Basket" begins in January.

The CONQUEST

VOL. I. No. 1.

DISCIPLES PUBLICATION SOCIETY, CHICAGO.

JANUARY 3, 1914.

MAKING NEWSBOYS INTO MEN

A Story of the Work of John E. Gunckel, "the Newsboys' Friend."

"Make bad boys good. Never give up a bad boy"—that is the motto of the Toledo Newsboys' Association and of the National Newsboys' Association both of which are the husky children of the big brain and heart of John E. Gunckel, "The Newsboys' Friend."

A minister of the gospel, looking over a pamphlet containing the history of this wonderful movement said: "When I read stories like that, it makes the ordinary preacher's work look small!"

But the "ordinary preacher" must consider that Mr. Gunckel began this work back somewhere in the last century—in 1892, to be accurate; and only in recent years has he come to his own. He is now being recognized as one of the world's philanthropists, in deed and in truth.

The Toledo Newsboys' Association, organized on Christmas Day, 1892, with 102 boys, today has developed into the National Newsboys' Association, which has an enrollment of 8,851. A thousand towns and cities have chapters. The Newsboys' Building, costing, with equipment, \$112,000, was dedicated February 22, 1909.

The early history of this marvelous work is of intense interest.

An early rule was that no boy was eligible to membership unless he had a bad habit, acknowledged or discovered. The newsboys had a self-earned reputation of being bad, with formed habits of stealing, swearing, gambling, drinking intoxicating liquors, smoking cigarettes to excess, and many other minor moral failings. Notwithstanding there were Ohio laws forbidding all these, no one seemed to assume the responsibility to enforce them. Out of a membership of one hundred and two, twelve boys, leaders of "gangs," bold, daring, unscrupulous, impulsive, thoughtless little fellows, were chosen as officers. These boys were given the entire charge of the association work, with no financial responsibilities. They had authority

from the President to enforce the laws of the association. They made the rules governing the punishment of a boy. They gave no quarters. They punished a bad boy in their own way, wherever they found him, any place, any time. After several years' trial as a result of this method, of a bad boy finding and punishing a bad boy—bad habits were knocked out of the boys, and it had a lasting effect upon them.

The self-governing plan proved to be successful, even beyond the expectation

by a general popular subscription, six thousand subscribers, erected the Toledo Newsboys' Building, the only one of its kind in the world, and all paid for.

It has one of the finest Auditoriums in the country, library, reading and reception rooms, large modern equipped gymnasium, swimming pool, game and billiard rooms, association hall, and play grounds adjoining.

It need not be stated that one of the most popular features of the Newsboys' Home is the swimming pool. During one year 21,000 members take advantage of it. About 110 cakes of soap are used each month by the boys.

That the newsboys have been thoroughly trained in honesty is evidenced

by the fact that there have been \$51,000 worth of articles found by members of the association in five years, and these have been returned!

The Newsboys' Business Men's Club was organized October, '11, for the purpose of keeping alive the hustling abilities of the ex-newsboys—boys of yesterday, men of today—and conserving to the benefit of Toledo, of cultivating a greater civic pride, of boosting and assisting. In fifteen years 2,760 positions have been secured for the boys through the agency of the Association.

Believing that every boy should speak well of his native town and become familiar with the locations of prominent places, public building, amuse-

ment places, hotels, streets, depots, on Sept., 1912, the "Ask Me About Toledo" Auxiliary was started, with a membership, limited, two hundred. The boys are being educated and trained for conventions and all public gatherings where guides are needed. Each member wears the badge: "Ask Me About Toledo"—and are furnished with city guide books from which they can find any place in the city.

It has ever been Mr. Gunckel's wish to develop the principle of self-government in his boys, and with this in mind for many years have been elected at a stated time the Association's officers. Here is "Article 9" of the Constitution and By-Laws, which provides for their



Some members of the Newsboys' Business Men's Club of Toledo. These young men were picked up off the street, as newsboys, by John E. Gunckel, "the Newsboys' Friend."

of the President. It was surprisingly wonderful in producing good and lasting results. Lasting, because good was always cultivated in every boy.

The citizens of Toledo were not slow in recognizing the new self-governing plan of making bad boys good by using the raw material. On April 6, 1905, The Toledo Newsboys' Association was incorporated, and an active board of trustees in charge, the most influential and prominent business men in Toledo, whose untiring and persevering work made it possible for The Toledo Newsboys' Association to be the most successful, of its kind, in the world. In fact, it stands alone in the peculiar work of managing bad boys.

As a result of the work, the trustees,

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H. D. C. MACLACHLAN,
Seventh Street Church, Richmond, Va.

"Thoroughly Edited"

I have recently had the pleasure of examining closely a set of the Bethany Graded Lessons, together with a recent copy of "The Conquest." I want to congratulate you upon the high quality of this literature. It is certainly a great satisfaction to feel that we are now able to put into the hands of all our Sunday-school pupils, material so splendidly classified and so thoroughly edited as is the above mentioned.

L. J. MARSHALL,
Pastor Wabash Ave. Church, Kansas City, Mo.

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We are using the Bethany Graded Lessons. We would not turn back. The service our Sunday-school specialists are giving us as represented in this course is making a new day in religious education.

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After a campaign led by Miss Eva Lemert of Kansas City, Mo., resulting in the thorough grading and departmentizing of the school, we had to decide the matter of graded helps. A

committee of three was appointed, consisting of the pastor, superintendent and one member of the Executive Committee. This committee made an individual examination of lesson helps and decided unanimously in favor of the Bethany series, arriving at their decisions independently and solely upon the merits of the literature. So far as I know these lessons are giving entire satisfaction.

EDGAR DeWITT JONES,
Pastor First Church, Bloomington, Ill.

"Nothing to Compare With Them"

We have been using the Bethany Graded Lessons from the time you began to publish them and we are very highly pleased with them. We have often had occasion to compare them with the publications of other houses and thus far can say we have found nothing that compares with them. I am teaching a young men's class in the course, "The World a Field for Christian Service," and am glad to say that it seems to me the best adapted for young men of high school age of all courses I have ever seen. My class is becoming very enthusiastic over it.

P. J. RICE,
Pastor First Church, El Paso, Tex.

"Have Created Enthusiasm"

Over a year ago our school adopted the Bethany Graded Lessons, upon vote of our teachers, who had examined personally the texts for their respective grades. They are a delight to all. The missionary lessons appeal very strongly to pupils and teachers. The first year Senior lessons have created enthusiasm on the part of both pupils and teachers. I most heartily commend the Bethany Graded Lessons to all who may think of grading their schools or have found other lessons unsatisfactory.

T. E. WINTER,
Pastor First Church, Fulton, Mo.

"Delighted"

Our Sunday-school, which has lately begun the use of the Bethany Graded Lessons, seems to be delighted with them. I have heard no word of unfavorable criticism and very many words of appreciation. Our teachers like the form and material of these lessons.

GRAHAM FRANK,
Pastor Liberty, Mo.

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J. J. TISDALL,
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